Gaura-pūrṇimā

Lord Caitanya's Appearance Day

activities and resources for teaching and guiding ages 4-18



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Thanks to Prāṇa Dāsa and the Hare Kṛṣṇa School in Auckland, New Zealand, for the rubrics. Thanks to Tārakā Devī Dāsī for the initial inspiration for this program. Please Note: The stories for children at the back of this book are from Caitanya Readers that were published by ISKCON Press in the 1970's. ISKCON Press no longer exists, and the various authors are unknown. We are grateful for their contribution to this work. Thanks to Bhurijana dasa for the Where to Find Stories in Caitanya Caritāmṛta. Thanks to the 1998 curriculum team for the Outline of Navadvīpa Dhama Mahatmya.

Overview of the Program

Schedule:

If used for only one day, the activities can be the focus in the morning, and the general festival celebration in the afternoon and evening. Each festival can be the focus for a five-day week, with a concentration each day on one of the five most potent items of devotional service as related to that festival. This program is flexible and can be used in other ways. For example, it is entirely possible to take one item of devotional service and concentrate on it for more than one day, or even an entire week so that this guide could provide more than a month worth of activities.

Uses:

- For children being home-schooled to enrich the devotional part of the program
- For regular academic schools that are related to Kṛṣṇa consciousness
- For once-a-week schools, children's clubs, and similar supplementary programs
- For children in non-devotee schools as a supplementary program in the morning or evening

Organization of the material:

- First, there is background information for teachers with limited knowledge of the tradition
- Second, there is a simplified (primary level) version of a story associated with the festival that can be read to the children. Three detailed (secondary level) versions are also provided. The version from Bhāgavatam, Gopala-campu, or Ananda-vandavana-campu can be read to primary students, also.
- Third, there is the educational focus in three parts: Learning Aims, what children will accomplish by the end of this unit, and assessing how well the aims have been achieved. Some parents and teachers may find these brief ideas to be sufficient for them to develop their own additional activities.
- Fourth, there are lists of suggested activities for children of various ages. There are also general suggestions for mixed age groups.
- Fifth, there are pages of resources—such as songs and prayers, where to find stories in scripture, pictures to color, Internet links, and so forth, to assist with the suggested activities.
- Sixth, there are suggestions for how the study of this festival may be related to other areas of Study, such as Religious Education, Geography, etc.
- Sixth, there is description of a general celebration of the festival

Explanation of the Three-part Educational Focus at the Top of each Page of Activities:

- Learning Aims: A very general idea of the goal from the perspective of the adult who is guiding the learning
- What children will accomplish by the end of this unit: A very general idea of the goal from the perspective of the children
- Assessing how well the aims have been achieved: Specific and measurable ways in which the adult can decide how well the aims have been achieved.

Experienced teachers will note that the range of activities for each section demands more general ideas of assessment criteria than would be used for a lesson centered around one or two activities. Teachers may want to write up more focused aims, intentions, objectives, and assessment criteria which will correspond to the specific activities they choose.

Please note that this is the first printing—feedback is welcome and wanted to improve later editions

Symbols and Links

Symbols:

This symbol: ॐ
means that all or some resources for the activity are included in this guidebook

This symbol: 🖐
means that the activity requires resources not included in this guide to be gathered in advance

Links:

After some activities there are words in parenthesis indicating a link to another part of the curriculum.

Examples:
Activities can link to the Avanti School Religious Education program (RE) or to their Philosophy and Ethics program (humility, empathy, self-discipline, respect, integrity, courage, gratitude) or to their Faith Themes and Concepts (such as: varnasrama, maya, time and space, karma, etc.)

See the next three pages for the areas of values and philosophy to which activities in this book will link

We do not list all possible links.

Symbols and Links: 21 Core Concepts

Over-arching	**Chaitanya's Philosophy**	'Achintya-beda-beda-tattva': inconceivable simultaneous oneness and difference
1	**The Self** (spirit)	1. Atman (the eternal self) and Brahman (spirit) 2. Reincarnation and Moksha 3. The Law of Karma
2	**The World** (matter)	4. The Three Gunas *and Prakriti* (matter) 5. Maya (the world as illusory) 6. Time and space
3	**God** (the Divine)	*7.* God in Three Places (*everywhere, within and without)* 8. God with and without form (also 'the many deities') 9. Rasa-theology (loving relationships)
4	**Dharma** (moral duty)	10. Dharma 11. Varnashrama-dharma (worldly duties) 12. Sanatana-Dharma (spiritual duties) 13. Mind and Sense Control 14. Sources of authority (holy people, sacred texts and inner voice)
5	**Spiritual Practices** (Linking with the Divine)	'*One goal, many paths' – the paths of:* 15. Selfless Action 16. Knowledge and Wisdom 17. Yoga and Meditation 18. Devotional service (worship)
6	**Acting in this World**	19. *Yukta-vairagya* (engaging all material things in divine service)[1] 20. Ahimsa and Vegetarianism 21. Sadhu-sanga (keeping good company, the association of saints)

[1] This central concept attempts to resolve tensions between world-rejection and world-affirmation, avoiding the polarities of thoughtless enjoyment and dry renunciation.

Symbols and Links: 21 Core Concepts and Six Values

1. Empathy	2. Self-discipline	3. Respect	4. Integrity	5. Courage	6. Gratitude
Atman (eternal self)	**Yoga and Meditation**	**Sources of Authority**	**Dharma (1)** values and self-development	**Knowledge & Wisdom**	**Dharma (2)** action and social contribution
Bhakti-yoga (love and service)	**Selfless Action**	**God in 3 Places (3** beyond, as a person	**Maya** (Illusion)	**God in 3 Places (2)** within the heart	**God in 3 Places (1)** Everywhere/ in nature
Reincarnation + Moksha	**The Three Gunas**	**Time and space**	**The Law of Karma** accountability	**Yukta-vairagya** dealing with the world	**Santana Dharma** and *seva*, service
Ahimsa + vegetarianism	**Mind and sense control**	**God (with and without form)**	**Sadhu-sanga**	**Varnashrama-Dharma**	**Rasa-theology** and loving relationships

Symbols and Links: Six Values and Over-arching Humility

	Over-arching **Humility**	Offers respect to all / Doesn't demand undue respect / Service attitude / Aware of own shortcomings / Understands own talents as God-given / Admits mistakes / Reflexive / Doesn't react with pride or anger/ Accepts destiny
1	**Empathy**	Empathic / Kind and Caring / Loving / Considerate/ Compassionate / Forgiving / Sharing / Sympathetic /Amiable / Self-accepting /Builds rapport with others / Concerned for animals and environment / Non-violent / Sees the real self within
2	**Self-discipline**	Well-mannered / Self-controlled / Disciplined / Punctual / Patient / Grave / Enjoys stillness, reflection, prayer and meditation / Introspective / Discerning Clean /Neat + tidy / Conscientious /Has foresight /Avoids compulsive habits
3	**Respect**	Likes and respects self / Polite / Well-behaved /Courteous to all and elders/ Respects other faiths +cultures / Aptly treats private and public property / Acknowledges others needs, beliefs + boundaries / Sees the divine everywhere
4	**Integrity**	Honest / Truthful / Keeps promises / Responsible / Reliable / Loyal / Reflexive / Admits and rectifies mistakes / Content / Satisfied / Fulfilled / Magnanimous/ Authentic / Autonomous / Possesses self-worth / Keeps appropriate company
5	**Courage**	Self-assured / Self-reliant / Has esteem (in self, family and tradition) / Confident Meets own needs / Creative / Innovative / Leadership in group / Optimistic / Motivated / Determined / Perseverant / Fearless / Curious / Inquisitive
6	**Gratitude**	Says 'thank you' / Celebrates life/ Appreciative of life; of parents + teachers; of beauty; of others' talents and contributions; of gifts of God and nature/ Reciprocates with others / Co-operative / Joyful / Playful / Humorous

The Most Important Point

The following letter from Śrīla Prabhupāda is a good indication of the mood that is essential when training young children in serving Lord Kṛṣṇa:

"Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Kṛṣṇa, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood."

(Śrīla Prabhupāda letter: 72-6-15)

The Science of "Triggers" as Related to Festival Programs

All of us have some sensory input that triggers an emotional and physiological reaction—pleasant or unpleasant. For example, certain smells, foods, places, songs, and so forth exert such a powerful influence that we find ourselves almost reliving the original association. Something becomes a trigger for a physiological reaction either through one very strong incident or frequently repeated weaker ones. Each of us tends to avoid things which have become negative triggers and surround ourselves with things that are positive triggers.

When our pupils become adults, what will the various aspects of festivals trigger in them? Will they associate kīrtana, Deity worship, and the other activities with fun, love, friendship, safety, and adventure? Will their association be blasé and neutral? Or will thoughts of kīrtana or a festival trigger feelings of embarrassment, discomfort, or boredom?

Think of the various aspects of festival learning and participation that can act as triggers for our pupils. They are: the time, the place, the music, chanting, the specific festivals, or some of the activities. We cannot possibly control all the factors that might cause some of these to become negative triggers, but we can surely make a deliberate attempt for them to be only positive ones!

Spiritual Holidays

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Kṛṣṇa help children become absorbed in pleasing Him. The calendar of the Hare Kṛṣṇa movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Kṛṣṇa and His incarnations. Other festivals celebrate Kṛṣṇa's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Kṛṣṇa conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on. Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Kṛṣṇa's lifting of Govardhana Hill, our students make a small hill of paper mâché over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayatra each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varäha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varäha's tusks." Some years we have groups of students make a picture of Varäha and the earth and then play the game with the best picture. Last year our grown daughter drew Varäha, and the students competed for the best earth drawing. Then, blindfolded, each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KÉRTANAS: Children love singing "*Sītā-Rāma*" on Lord Rama's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanagari, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will be entranced. Today we also have many Kṛṣṇa conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Kṛṣṇa. Many festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have prasädam available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

This section originally appeared as an article in "Back to Godhead" magazine, 1988

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Background information for teachers unfamiliar with the tradition

A summary of the life of Lord Caitanya
adapted from the introduction to Śrīmad-Bhāgavatam

Lord Śrī Caitanya Mahāprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord, advented Himself at Śrīdhāma Māyāpur, a quarter in the then city of Navadvīpa in Bengal, on the Phālgunī Pūrṇimā evening in the year 1407 Śakābda (corresponding to February 18, 1486, by the Christian calendar).

His father, Jagannātha Miśra, a learned brāhmaṇa, or intellectual, came to Navadvīpa as a student because at that time Navadvīpa was considered to be the center of education and culture. He lived on the banks of the Ganges after marrying Śacīdevī, a daughter of a learned scholar of Navadvīpa.

Jagannātha Miśra and Śacīdevīhad a number of daughters who all expired at an early age. The two surviving sons, Viśvarūpa and Viśvambhara, became at last the object of their parental affection. The tenth child and youngest son, Viśvambhara, later became known as Nimāi Paṇḍita and then, after accepting the renounced order of life, Lord Śrī Caitanya Mahāprabhu.

Lord Śrī Caitanya Mahāprabhu exhibited His transcendental activities for forty-eight years and then passed away from this mortal world in the year 1455 Śakābda (1534AD) at Purī.

For His first twenty-four years He remained at Navadvīpa as a student and householder. His first wife was Śrīmatī Lakṣmīpriyā, who died at an early age when the Lord was away from home. When He returned from East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Śrīmatī Viṣṇupriyā Devī, who bore the separation of the Lord throughout her life because the Lord took the order of lifelong celibacy and austerity, sannyāsa, at the age of twenty-four, when Śrīmatī Viṣṇupriyā was barely sixteen years old.

After taking sannyāsa, the Lord made His headquarters at Jagannātha Purī due to the request of His mother. The Lord remained for twenty-four years at Purī. For six years of this time He traveled continuously all over India (and especially throughout southern India) preaching the Śrīmad-Bhāgavatam and Bhagavad-gītā.

Lord Śrī Caitanya Mahāprabhu is the selfsame Lord Śrī Kṛṣṇa. In this incarnation, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Śrī Kṛṣṇa, the primeval Lord and the cause of all causes. The essence of His preaching is that Lord Śrī Kṛṣṇa, who appeared at Vṛndāvana as the son of Nanda Mahārāja) is the Supreme Personality of Godhead and is therefore worshipable by all. Lord Caitanya taught that as Kṛṣṇa is the highest manifestation of God, so His place, Vṛndāvana is the highest realm and as worshipable as the Lord. The highest form of transcendental worship of the Lord was exhibited by the damsels of Vṛndāvana in the form of pure affection for the Lord, and Lord Śrī Caitanya Mahāprabhu recommends this process as the most excellent mode of worship. He accepts the Śrīmad-Bhāgavatam as the spotless literature for understanding the Lord, and He preaches that the ultimate goal of life for all human beings is to attain the stage of premā, or love of God.

The main method of spiritual realization that Lord Caitanya taught is the singing of the names of the Lord in congregation, called sankirtana. He also taught disciples a complete science of worship, prayer, and meditation that awakens the soul to its original position and realization of God. These disciples later wrote many books based on Lord Caitanya's teachings. These teachings form the basis of the Hare Kṛṣṇa Movement, and the teachers are in the line of master and disciples from Lord Caitanya.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Background information for teachers unfamiliar with the tradition

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Lunar and Solar Calendars, and the Meaning of the Page Headings

Gauḍīya Vaiṣṇava festivals (except for Makara-saṅkrānti, a minor festival) follow a lunar, not a solar calendar. Therefore, Gaura-pūrṇimā does not occur on the same day each year on the Western calendars. It is always sometime in February/March however, because the Gauḍīya calendar adds an extra lunar month every three years in order to keep its calendar roughly in tune with the solar year. On the years that this extra month is added, the festival will be either unusually early or unusually late in the year, depending on when in the year the month is added.

In the headings in this guide, the word "Phālgunī" refers to the name of the lunar month in which the festival occurs. This month is also called Govinda. The term Gaura-pūrṇimā refers to the fact that Lord Caitanya was born, or appeared, on the day of the full moon, called the pūrṇimā. It is called "Gaura" because that word, meaning "golden," is another name for Lord Caitanya. All this information can be used to calculate the day in which the festival will be observed on any particular year. Keep in mind that the date may be one day different in various parts of the world. The Hare Kṛṣṇa Movement produces local calendars, as well as free software, to enable anyone to know the date of festivals in their location in the present year.

Celebrating the Festival

On the days commemorating the birth anniversary of any incarnation of God, there is generally a full-day fast, broken at moonrise with a light meal. The day is spent in prayer and chanting, special decoration of the temple Deity and temple itself, and readings and/or discussions of the incarnation. There may also be dramas or dances related to the incarnation. In temples with Deities of Lord Caitanya, there may be an abhiṣeka bathing of the Deities, with substances such as yoghurt, milk, ghee, honey, and sugar water. Afterwards, devotees drink those combined liquids.

This festival is only observed by Gauḍīya Vaiṣṇavas, and not by members of other Vaiṣṇava lineages, or by Hindus in general. The Gauḍīya Vaiṣṇavas accept that Caitanya Mahāprabhu is an incarnation of Kṛṣṇa whereas other Vaiṣṇava groups or Hindu groups accept Him only as a teacher or as a saint.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Primary/ Elementary Level: The Story in VERY Simple Form, version 1

Five hundred and ten years ago, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu in Navadvīpa, West Bengal. The following account of His appearance is from Śrī Caitanya-caritāmṛta (Ādi-līlā 13.63–94), by Kṛṣṇadāsa Kavirāja Gosvāmī.

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya. In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

Śrīla Advaita Ācārya Prabhu thought, "If Kṛṣṇa Himself appears to distribute the cult of devotional service, then only will liberation be possible for all people."

With this consideration in mind, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges. By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

In the month of January in the year 1406 of the Śaka Era [A.D. 1485], Lord Śrī Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

Jagannātha Miśra told his wife, "In a dream I saw the effulgent abode of the Lord enter my heart. From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

Thus in the year 1407 of the Śaka Era in the month of Phālguna [March–April] on the evening of the full moon, the desired auspicious moment appeared.

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body? Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!" inundated the three worlds. All the people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder. When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari [Caitanya Mahāprabhu] appeared on the earth.

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

The Story in VERY Simple Form, version 2

Kṛṣṇa, the Supreme Lord, was thinking a lot about His best devotee, Śrīmatī Rādhārāṇī. Rādhārāṇī loves Kṛṣṇa so much! Kṛṣṇa was trying to understand how she loves Him. Then He had an idea. He decided to be a devotee of Himself!

When Kṛṣṇa was on earth thousands of years ago, He told everyone that they could be happy by serving Him with love. Serving Kṛṣṇa with love seems very hard to people in the material world. So, now Kṛṣṇa would play like He was Rādhārāṇī, and also show how to be a devotee. He would teach people how to love Kṛṣṇa.

Hundreds of years ago in India, the moon was rising, but it was dark. There was an eclipse! During an eclipse, people in India bathe in holy rivers such as the Gaṅgā and chant the Lord's holy names. On that night, Kṛṣṇa came to earth as Lord Caitanya. His spiritual body was golden, like Rādhārāṇī. His father's name was Jagannātha Miśra. His mother's name was Śacīdevī. Even when He was a baby, Lord Caitanya helped people to love Kṛṣṇa. He would stop crying only when the ladies would chant "Hare Kṛṣṇa."

Lord Caitanya could see that most people were not interested in spiritual things. They were interested in money. Or they were interested in having a happy family. They were interested in learning about the material world. They wanted everyone to say how wonderful they are. All those material things can't give people the great happiness of love of God. Lord Caitanya felt sorry. He wanted everyone to have spiritual happiness as great as the sky.

To help people have spiritual happiness, Lord Caitanya started saṅkīrtana. Saṅkīrtana means when lots of people are chanting Kṛṣṇa's holy names together and trying to please Him. Every night Lord Caitanya would go with His friends and devotees to Śrīvāsa's house. They would dance and chant all night. Lord Caitanya would feel Rādhārāṇī's love for Himself.

The head of the village, called the Kazi, got angry at all the chanting. His police officers told everyone they could not sing and chant loudly anymore. One police officer even broke a mṛdaṅga drum! Lord Caitanya decided to take all the devotees in a huge saṅkīrtana party to the Kazi's house. Everyone danced through the streets, chanting Kṛṣṇa's holy names. It was night time, so some devotees carried torches to light the way.

Then they got to the Kazi's house. He was scared. He told Lord Caitanya that Kṛṣṇa's form of Nṛsiṁhadeva had come to see him. Nṛsiṁhadeva had told him to leave the saṅkīrtana devotees alone. The Kazi showed Lord Caitanya marks from Nṛsiṁhadeva's nails on his chest! He made a promise never to disturb saṅkīrtana again.

Lord Caitanya didn't only teach people in His own village of Navadvīpa how to love and serve Kṛṣṇa. He became a sannyāsī and taught about Kṛṣṇa in Jagannātha Purī and many places in South India. During Ratha-yātrā in Jagannātha Purī, He danced in seven saṅkīrtana groups at the same time! He had disciples who wrote many books about Kṛṣṇa and started their own saṅkīrtana. Even today, so many years after Lord Caitanya has left the earth, there is saṅkīrtana in many places of the world.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Secondary Level: The Story of Lord Caitanya

by Śrīla Bhaktivinoda Ṭhākura

[*This account originally appeared in a short work by Śrīla Bhaktivinoda Ṭhākura entitled "Śrī Caitanya Mahāprabhu: His Life and Precepts." (August 20, 1896)*]

Caitanya Mahāprabhu was born in Māyāpur, in the town of Nadia, just after sunset on the evening of the 23rd Phālguna, 1407 Śakābda, answering to the 18th of February, 1486, of the Christian Era. The moon was eclipsed at the time of His birth, and the people of Nadia were then engaged, as was usual on such occasions, in bathing in the Bhāgīrathī with loud cheers of "Haribol!" His father, Jagannātha Miśra, a poor *brāhmaṇa* of the Vedic order, and His mother, Śacī-devī, a model good woman, both descended from *brāhmaṇa* stock originally residing in Sylhet. Mahāprabhu was a beautiful child, and the ladies of the town came to see Him with presents. His mother's father, Paṇḍita Nīlāmbara Cakravartī, a renowned astrologer, foretold that the child would be a great personage in time; and he therefore gave Him the name Viśvambhara. The ladies of the neighborhood styled Him Gaurahari on account of His golden complexion, and His mother called Him Nimāi on account of the *nima* tree near which He was born. Beautiful as the lad was, everyone heartily loved to see Him every day. As He grew up He became a whimsical and frolicsome lad. After His fifth year, He was admitted into a *pāṭhaśālā* [school], where He picked up Bengali in a very short time.

Most of His contemporary biographers have mentioned certain anecdotes regarding Caitanya, which are simple records of His early miracles. It is said that when He was an infant in His mother's arms He wept continually and when the neighboring ladies cried "Haribol!" He used to stop. Thus there was continuation of the utterance of "Haribol!" in the house, foreshowing the future mission of the hero. It has also been stated that when His mother once gave Him sweetmeats to eat He ate clay instead of the food. His mother asking for the reason, He stated that as every sweetmeat was nothing but clay transformed He could eat clay as well. His mother, who was the consort of a *paṇḍita,* explained that every article in a special state was adapted to a special use. Earth while in the state of a jug could be used as a waterpot, but in the state of a brick such a use was not possible. Clay, therefore, in the form of sweetmeats was usable as food, but not clay in its other states. The lad was convinced and admitted His stupidity in eating clay and agreed to avoid the mistake in the future.

Another miraculous act has been related. It is said that a *brāhmaṇa* on pilgrimage became a guest in His house, cooked his food and read his grace with meditation on Kṛṣṇa. In the meantime the lad came and ate up the cooked rice. The *brāhmaṇa,* astonished at the lad's act, cooked again at the request of Jagannātha Miśra. The lad again ate up the cooked rice while the *brāhmaṇa* was offering the rice to Kṛṣṇa with meditation. The *brāhmaṇa* was persuaded to cook for the third time. This time all the inmates of the house had fallen asleep, and the lad showed himself as Kṛṣṇa to the traveler and blessed Him. The *brāhmaṇa* was then lost in ecstasy at the appearance of the object of his worship.

It has also been stated that two thieves stole away the lad from His father's door with a view to purloin His jewels and gave Him sweetmeats on the way. The lad exercised His illusory energy and deceived the thieves back toward His own house. The thieves, for fear

of detection, left the boy there and fled.

Another miraculous act has been described of the lad's demanding and getting from Hiraṇya and Jagadīśa all the offerings they had collected for worshiping Kṛṣṇa on the day of Ekādaśī. When only four years of age, He sat on rejected cooking pots, which were considered unholy by His mother. He explained to His mother that there was no question of holiness and unholiness as regards earthen pots thrown away after the cooking was over. These anecdotes relate to His tender age up to the fifth year.

In His eighth year, He was admitted into the *tola* [school] of Gaṅgādāsa Paṇḍita, in Gaṅgānagara, close by the village of Māyāpur. In two years He became well read in Sanskrit grammar and rhetoric. His readings after that were of the nature of self-study in His own house, where He had found all important books belonging to His father, who was a *paṇḍita* himself. It appears that He read the *smṛti* in His own study, and the *nyāya* also, in competition with His friends, who were then studying under the celebrated Paṇḍita Raghunātha Śiromaṇi.

After His tenth year, Caitanya became a passable scholar in grammar, rhetoric, the *smṛti* and *nyāya.* It was after this that His elder brother Viśvarūpa left His house and accepted the *āśrama* (status) of a *sannyāsī* (ascetic). Caitanya, though a very young boy, consoled His parents, saying that He would serve them with a view to please God. Just after that, His father left this world. His mother was exceedingly sorry, and Mahāprabhu, with His usual contented appearance, consoled His widowed mother.

It was at the age of fourteen or fifteen that Mahāprabhu was married to Lakṣmīdevī, the daughter of Vallabhācārya, also of Nadia. He was at this age considered one of the best scholars of Nadia, the renowned seat of nyāya philosophy and Sanskrit learning. Not to speak of the *smārta paṇḍitas,* the *naiyāyikas* were all afraid of confronting Him in literary discussions. Being a married man, He went to eastern Bengal on the banks of the Padma for acquirement of wealth. There He displayed His learning and obtained a good sum of money.

It was at this time that He preached Vaiṣṇavism at intervals. After teaching him the principles of Vaiṣṇavism, He ordered Tapana Miśra to go to and live in Benares. During His residence in eastern Bengal, His wife Lakṣmīdevī left this world from the effects of snakebite. On returning home, He found His mother in a mourning state. He consoled her with a lecture on the uncertainty of human affairs. It was at His mother's request that He married Viṣṇupriyā, the daughter of Rāja Paṇḍita Sanātana Miśra. His comrades joined Him on His return from *pravāsa,* or sojourn.

He was now so renowned that He was considered to be the best *paṇḍita* in Nadia. Keśava Miśra of Kashmir, who had called himself the Great Digvijayī [world conqueror], came to Nadia with a view to debate the *paṇḍitas* of that place. Afraid of the so-called conquering *paṇḍita,* the *tola* professors of Nadia left their town on the pretense of invitation. Keśava met Mahāprabhu at the Barokona-ghāṭā in Māyāpur, and after a very short discussion with Him he got defeated by the boy, and mortification obliged him to decamp. Nimāi Paṇḍita was now the most important *paṇḍita* of the times.

It was at the age of sixteen or seventeen that He traveled to Gayā with a host of His students and there took His spiritual initiation from Īśvara Purī, a Vaiṣṇava *sannyāsī* and a disciple of the renowned Mādhavendra Purī. Upon His return to Nadia, Nimāi Paṇḍita

turned religious preacher, and His religious nature became so strongly represented that Advaita Prabhu, Śrīvāsa and others who had before the birth of Caitanya already accepted the Vaiṣṇava faith were astonished at the change in the young man. He was then no more a contending *naiyāyika*, a wrangling *smārta* and a criticizing rhetorician. He swooned at the name of Kṛṣṇa and behaved as an inspired man under the influence of His religious sentiment. It has been described by Murāri Gupta, an eyewitness, that He showed His heavenly powers in the house of Śrīvāsa Paṇḍita in the presence of hundreds of His followers, who were mostly well-read scholars.

It was at this time that He opened a nocturnal school of *kīrtana* in the compound of Śrīvāsa Paṇḍita with His sincere followers. There He preached, there He sang, there He danced, and there He expressed all sorts of religious feelings. Nityānanda Prabhu, who was then a preacher of Vaiṣṇavism and who had completed His travels all over India, joined Him at that time. In fact, a host of *paṇḍita* preachers of Vaiṣṇavism, all sincere at heart, came and joined Him from different parts of Bengal. Nadia now became the regular seat of a host of Vaiṣṇava *ācāryas* whose mission it was to spiritualize mankind with the highest influence of the Vaiṣṇava creed.

The first mandate that He issued to Prabhu Nityānanda and Haridāsa was this: "Go, friends, go through the streets of the town, meet every man at his door and ask him to sing the name of Hari with a holy life, and then come and report to Me every evening the result of your preaching." Thus ordered, the two preachers went out and met Jagāi and Mādhāi, the two most abominable characters in Nadia. These two insulted the preachers on hearing Mahāprabhu's mandate, but were soon converted by the influence of *bhakti* inculcated by their Lord.

The people of Nadia were now surprised. They said, "Nimāi Paṇḍita is not only a gigantic genius but is certainly a missionary from God Almighty." From this time to His twenty-third year, Mahāprabhu preached His principles not only in Nadia but in all the important towns and villages around His city. In the houses of His followers He showed miracles, taught the esoteric principles of *bhakti* and sang His *saṅkīrtana* with other *bhaktas*. His followers in the town of Nadia commenced to sing the holy name of Hari in the streets and bazaars. This created a sensation and roused different feelings in different quarters. The *bhaktas* were highly pleased. The *smārta brāhmaṇas* became jealous of Nimāi Paṇḍita's success and complained to Chand Kazi against the character of Caitanya, claiming it was un-Hindu. The Kazi came to Śrīvāsa Paṇḍita's house and broke a *mṛdaṅga* (*khola* drum) there and declared that unless Nimāi Paṇḍita ceased to make noise about His queer religion he would be obliged to enforce Mohammedanism on Him and His followers.

This was brought to Mahāprabhu's notice. He ordered the townspeople to appear in the evening, each with a torch in his hand. This they did, and Nimāi marched out with His *saṅkīrtana* divided into fourteen groups. On His arrival in the Kazi's house, He held a long conversation with the Kazi and in the end communicated into his heart His Vaiṣṇava influence by touching his body. The Kazi then wept and admitted that he had felt a keen spiritual influence which had cleared up his doubts and produced in him a religious sentiment which gave him the highest ecstasy. The Kazi then joined the *saṅkīrtana* party. The world was astonished at the spiritual power of the Great Lord, and hundreds and hundreds of heretics converted and joined the banner of Viśvambhara after this affair.

It was after this that some of the jealous and low-minded *brāhmaṇas* of Kulia picked a quarrel with Mahāprabhu and collected a party to oppose Him. Nimāi Paṇḍita was naturally a soft-hearted person, though strong in His principles. He declared that party feelings and sectarianism were the two great enemies of progress, and He saw that as long as He should continue to be an inhabitant of Nadia belonging to a certain family, His mission would not meet with complete success. He then resolved to be a citizen of the world by cutting off His connection with His particular family, caste and creed, and with this resolution He embraced the position of a *sannyāsī* at Katwa, under the guidance of Keśava Bhāratī of that town, in the twenty-fourth year of His life. His mother and wife wept bitterly for His separation, but our hero, though soft in heart, was a strong person in His principles. He left His little world in His house for the unlimited spiritual world of Kṛṣṇa with man in general.

After His *sannyāsa,* He was induced to visit the house of Advaita Prabhu in Śāntipura. Advaita managed to invite all His Mahāprabhu's friends and admirers from Nadia and brought Śacī Devī to see her son. Both pleasure and pain invaded her heart when she saw her son in the attire of a *sannyāsī.* As a *sannyāsī,* Kṛṣṇa Caitanya put on nothing but a *kaupīna* and a *bahirvāsa* (outer covering). His head was without hair, and His hands bore a *daṇḍa* (stick) and a *kamaṇḍalu* (hermit's waterpot).

The holy son fell at the feet of His beloved mother and said, "Mother! This body is yours, and I must obey your orders. Permit Me to go to Vṛndāvana for My spiritual attainments." The mother, in consultation with Advaita and others, asked her son to reside in Purī (the town of Jagannātha) so that she might obtain news of Him now and then. Mahāprabhu agreed to that proposition and in a few days left Śāntipura for Orissa.

His biographers have described the journey of Kṛṣṇa Caitanya (that was the name He got after His *sannyāsa*) from Śāntipura to Purī in great detail. He traveled along the side of the Bhāgīrathī as far as Chatrabhoga, situated now in Thānā Mathurāpura, Diamond Harbor, Twenty-four Parganas. There He took a boat and went as far as Prayāga-ghāṭa, in the Midnapura District. Thence He walked through Balasore and Cuttack to Purī, seeing the temple of Bhūvaneśvara on His way. Upon His arrival at Purī He saw Jagannātha in the temple and resided with Sārvabhauma at the request of the latter.

Sārvabhauma was a gigantic *paṇḍita* of the day. His readings knew no bounds. He was the best *naiyāyika* of the times and was known as the most erudite scholar in the Vedānta philosophy of the school of Śaṅkarācārya. He was born in Nadia (Vidyānagara) and taught innumerable pupils in the *nyāya* philosophy in his *tola* there. He had left for Purī some time before the birth of Nimāi Paṇḍita. His brother-in-law Gopīnātha Miśra introduced our new *sannyāsī* to Sārvabhauma, who was astonished at His personal beauty and feared that it would be difficult for the young man to maintain *sannyāsa-dharma* during the long run of His life. Gopīnātha, who had known Mahāprabhu from Nadia, had a great reverence for Him and declared that the *sannyāsī* was not a common human being. On this point Gopīnātha and Sārvabhauma had a hot discussion. Sārvabhauma then requested Mahāprabhu to hear his recitation of the *Vedānta-sūtras,* to which the latter tacitly submitted.

Caitanya heard with silence what the great Sārvabhauma uttered with gravity for seven days, at the end of which the latter said, "Kṛṣṇa Caitanya! I think You do not understand the *Vedānta,* as You do not say anything after hearing my recitation and explanations."

Secondary Level: The Story of Lord Caitanya continued

The reply of Caitanya was that He understood the *sūtras* very well but could not make out what Śaṅkarācārya meant by his commentaries.

Astonished at this, Sārvabhauma said, "How is it that You understand the meanings of the *sūtras* but do not understand the commentaries which explain the *sūtras*? All well! If You understand the *sūtras,* please let me have Your interpretations."

Mahāprabhu thereupon explained all the *sūtras* in His own way, without touching the pantheistic commentary of Śaṅkara. The keen understanding of Sārvabhauma saw the truth, beauty and harmony of the arguments in the explanations given by Caitanya and obliged him to utter that it was the first time he had found one who could explain the *Brahma-sūtras* in such a simple manner. He also admitted that the commentaries of Śaṅkara never gave such natural explanations of the *Vedānta-sūtras* as those he had obtained from Mahāprabhu. Sārvabhauma then submitted himself as an advocate and follower. In a few days he turned out to be one of the best Vaiṣṇavas of the time. When reports of this came out, the whole of Orissa sang the praise of Kṛṣṇa Caitanya, and hundreds and hundreds came to Him and became His followers. In the meantime Mahāprabhu thought of visiting southern India, and He started with one Kṛṣṇadāsa Brāhmaṇa for the journey.

His biographers have given us details of the journey. He first went to Kūrmakṣetra, where He did a miracle by curing a leper named Vāsudeva. He met Rāmānanda Rāya, the governor of Vidyānagara, on the banks of the Godāvarī and had a philosophical conversation with him on the subject of *prema-bhakti.* He worked another miracle by touching (making them immediately disappear) the seven *tāla* trees from behind which Rāmacandra, the son of Daśaratha, had shot His arrow and killed the great Vāli Rāja. Mahāprabhu preached Vaiṣṇavism and *nāma-saṅkīrtana* throughout His journey. At Raṅgakṣetra He stayed for four months in the house of one Veṅkata Bhaṭṭa in order to spend the rainy season. There He converted the whole family of Veṅkata from Rāmānuja Vaiṣṇavism to *kṛṣṇa-bhakti,* including the son of Veṅkata, a boy of ten years named Gopāla, who afterwards came to Vṛndāvana and became one of the Six Gosvāmīs, prophets serving under their leader Śrī Kṛṣṇa Caitanya. Trained up in Sanskrit by his uncle Prabodhānanda Sarasvatī, Gopāla wrote several books on Vaiṣṇavism.

Caitanya visited numerous places in southern India as far as Cape Comorin and returned to Purī in two years by Pāṇḍarapura on the Bhīmā. In this latter place He spiritualized one Tukārāma, who became from that time a religious preacher himself. This fact has been admitted in his *ābhāṅgas,* which have been collected in a volume by Mr. Satyendranāth Tagore of the Bombay Civil Service. During His journey He had discussions with the Buddhists, the Jains and the Māyāvādīs in several places and converted His opponents to Vaiṣṇavism.

Upon His return to Purī, Rāja Pratāparudra-deva and several *paṇḍita brāhmaṇas* joined the banner of Caitanya Mahāprabhu. He was now twenty-seven years of age. In His twenty-eighth year He went to Bengal as far as Gauḍa in Malda. There He picked up two great personages named Rūpa and Sanātana. Though descended from the lines of the Karṇātic *brāhmaṇas,* these two brothers had turned demi-Mohammedans by their continual contact with Hussain Shah, the then Emperor of Gauḍa. Their names had been changed by the Emperor into Dabira Khāsa and Sākara Mallika, and their master loved them heartily as they were both learned in Persian, Arabic and Sanskrit and were loyal servants of the state.

The two gentlemen had found no way to come back as regular Hindus and had written to Mahāprabhu while He was at Purī, for spiritual help. Mahāprabhu had written in reply that He would come to them and extricate them out of their spiritual difficulties. Now that He had come to Gauḍa, both the brothers appeared before Him with their long-standing prayer. Mahāprabhu ordered them to go to Vṛndāvana and meet Him there.

Caitanya returned to Purī through Śāntipura, where He again met His dear mother. After a short stay at Purī He left for Vṛndāvana. This time He was accompanied by one Balabhadra Bhaṭṭācārya. He visited Vṛndāvana and came down to Prayāga (Allahabad), converting a large number of Mohammedans to Vaiṣṇavism by argument from the Koran. The descendants of those converts are still known as Pāṭhāna Vaiṣṇavas. Rūpa Gosvāmī met Him at Allahabad. Caitanya trained him up in spirituality in ten days and directed him to go to Vṛndāvana on two missions. His first mission was to write theological works scientifically explaining pure *bhakti* and *prema*. The second mission was to revive the places where Kṛṣṇacandra had at the end of Dvāpara-yuga exhibited His spiritual *līlā* for the benefit of the religious world. Rūpa Gosvāmī left Allahabad for Vṛndāvana, and Mahāprabhu came down to Benares. There He resided in the house of Candraśekhara and accepted His daily *bhikṣā* (meal) in the house of Tapana Miśra. Here it was that Sanātana Gosvāmī joined Him and took instruction for two months in spiritual matters. The biographers, especially Kṛṣṇadāsa Kavirāja, have given us details of Caitanya's teachings to Rūpa and Sanātana. Kṛṣṇadāsa was not a contemporary writer, but he gathered his information from the Six Gosvāmīs themselves, the direct disciples of Mahāprabhu. Jīva Gosvāmī, who was a nephew of Sanātana and Rūpa and who has left us his invaluable work the Ṣaṭ-sandarbhas, has philosophized on the precepts of his great leader. We have gathered and summarized the precepts of Caitanya from the books of those great writers.

While at Benares, Caitanya had an interview with the learned *sannyāsīs* of that town in the house of a Maratha *brāhmaṇa* who had invited all the *sannyāsīs* for an entertainment. At this interview, Caitanya showed a miracle which attracted all the *sannyāsīs* to Him. Then ensued reciprocal conversations. The sannyāsīs were headed by their most learned leader, Prakāśānanda Sarasvatī. After a short controversy they submitted to Mahāprabhu and admitted that they had been misled by the commentaries of Śaṅkarācārya. It was impossible even for learned scholars to oppose Caitanya for a long time, as there was some spell in Him which touched their hearts and made them weep for their spiritual improvement. The *sannyāsīs* of Benares soon fell at the feet of Caitanya and asked for His grace (*kṛpā*). Caitanya then preached pure *bhakti* and instilled into their hearts a spiritual love for Kṛṣṇa, which obliged them to give up sectarian feelings. The whole population of Benares, on this wonderful conversion of the *sannyāsīs*, turned Vaiṣṇava, and they made a massive *saṅkīrtana* with their new Lord.

After sending Sanātana to Vṛndāvana, Mahāprabhu went to Purī again through the jungles with His comrade Balabhadra. Balabhadra reported that Mahāprabhu showed a good many miracles on His way to Purī, such as making tigers and elephants dance on hearing the name of Kṛṣṇa.

From this time, that is, from His thirty-first year, Mahāprabhu continually lived in Purī, in the house of Kāśī Miśra, until His disappearance in His forty-eighth year at the time of *saṅkīrtana* in the temple of Ṭoṭā-gopīnātha. During these eighteen years, His life was one

of settled love and piety. He was surrounded by numerous followers, all of whom were of the highest order of the Vaiṣṇavas and who were distinguished from the common people by their purest character and learning, firm religious principles and spiritual love of Rādhā-Kṛṣṇa.

Svarūpa Dāmodara, who had been known by the name of Puruṣottamācārya while Mahāprabhu was in Nadia, joined Him from Benares and accepted service as His secretary. No production of any poet or philosopher could be laid before Mahāprabhu unless Svarūpa had passed it as pure and useful. Rāya Rāmānanda was His second mate. Both he and Svarūpa would sing while Mahāprabhu expressed His sentiment on a certain point of worship. Paramānanda Purī was His minister in matters of religion. There are hundreds of anecdotes described by His biographers which we do not think it meet here to reproduce. Mahāprabhu slept short. His sentiments carried Him far and wide in the firmament of spirituality every day and night, and all His admirers and followers watched Him throughout. He worshiped, communicated with His missionaries in Vṛndāvana, and conversed with those religious men who newly came to visit Him. He sang and danced, took no care of Himself and ofttimes lost Himself in religious beatitude. All who came to Him believed in Him as the all-beautiful God appearing in the nether world for the benefit of mankind. He loved His mother all along and sent her *mahā-prasāda* now and then with those who went to Nadia. He was most amiable in nature. Humility was personified in Him. His sweet appearance gave cheer to all who came in contact with Him. He appointed Prabhu Nityānanda as the missionary in charge of Bengal. He dispatched six disciples (Gosvāmīs) to Vṛndāvana to preach love in the upcountry. He punished all of His disciples who deviated from a holy life. This He markedly did in the case of Junior Haridāsa. He never lacked in giving proper instructions in life to those who solicited them. This was seen in His teachings to Raghunātha Dāsa Gosvāmī. His treatment of Haridāsa (senior) showed how He loved spiritual men and how He defied caste distinction in the cause of spiritual brotherhood.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Scripture

Learning aims:

Know the main events of the appearance of Lord Caitanya, as well as some highlights of His life
Know the main characters of the story—who they are, and what role they play in the story
Know one or more themes from the story and be able to relate that to present life
Explain at least one aspect of the story in detail

What children will accomplish by the end of this unit:

Re-tell the main points in the story, in order
List the main characters of the story and be able to relate some facts about them
Explain at least one theme of the story and how it relates to their life or to the modern world
Tell details about one part of the story, with expression

Assessing how well the aim has been achieved:

Descriptions are in accord with scripture
Children demonstrate enthusiasm for the story
Aspects of the story are related to personal life or to the modern world in ways that go beyond what adults have explained

Special note for this section: In this guide, you can find the story of Lord Caitanya's appearance in the front section, along with a summary of His life. At the end of this guide are several short stories of various events in His pastimes.

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Scripture

All ages or mixed group:

ॐ Have the children hear the story, either a reading from Caitanya Caritāmṛta or Caitanya Bhāgavata, or from a simplified story such as what is included in this guide (God [rasa], spiritual practices [bhakti])

ॐ Watch a video with the children (puppet show, animation) about Lord Caitanya [this should not be used as a substitute to hearing from scripture, but rather as an addition] (God [rasa], spiritual practices [bhakti])

ॐ Have the children take the role of various persons in the story and answer questions (acting in the world [sādhu-saṅga], empathy)

4-7 years:

•Have the children act out being Lord Caitanya as a baby who would stop crying only when the ladies would chant (spiritual practices [bhakti])

ॐ Watch DVD puppet shows with the children of Lord Caitanya stories and discuss them or have the children act them out (God [rasa], spiritual practices [bhakti])

ॐ Ask the children to repeat one or more facts from the story of Lord Caitanya's appearance (God [rasa], spiritual practices [bhakti])

ॐ Have the children listen to a tape of Amala Bhakta telling the story of the Kazi and then re-tell, then discuss how or why the Kazi changed his mind: ask the children to list general reasons why we change our minds and choose the "best" ones (world [gunas], integrity, courage)

•Have the children draw a picture to show how they would feel if you saw Lord Caitanya dancing (God [rasa], gratitude)

•Have the children survey family members or persons in the school, or temple members to ask them their one favorite pastime of Kṛṣṇa or any of His incarnations—then help them make a chart and find out what percentage are Lord Caitanya's pastimes (God [rasa])

•Discuss how eclipses happen and what Vaiṣṇavas traditionally do during an eclipse (spiritual practices [bhakti], acting in the world)

7-11 years:

ॐ Pick at least one thing we learn (a theme or principle) from Lord Caitanya's life and explain how it can help in our lives today (acting in the world, dharma)

ॐ Have the children pick one story about Lord Caitanya, copy it or re-write it in their own words, and then illustrate it, possibly making a small booklet (God [rasa], spiritual practices [bhakti])

ॐ Help the children write questions and answers about Lord Caitanya's life. They can then ask each other their questions to see how many know the correct answers (God [rasa], spiritual practices [bhakti])

ॐ Have the children take one story from Lord Caitanya's life and put it into comic book form (God [rasa], spiritual practices [bhakti])

ॐ Explain to the children the story when Lord Caitanya told His mother that food is a transformation of dirt. Then, working individually or in groups, help the children to draw a

diagram or flowchart of how food goes from sun, soil, and water to finished preparations (spiritual practices [jnana], acting in the world)
•Have the children make a two-dimensional model of an eclipse and discuss Vaiṣṇava traditions for actions during an eclipse (acting in the world, world [time, space])
•Read the section of the Caitanya Caritāmṛta where the gifts given to the newly-born Lord Caitanya are described. Ask the children to compare and contrast this description with their experiences of how we celebrate the birth of a child in modern society (acting in the world [yukta-vairāgya, sādhu-saṅga], respect, gratitude)

11-13 years:

ॐHave the children write a drama of Lord Caitanya's appearance & act it out (God [rasa], spiritual practices [bhakti])
Have the children read or hear about one of Lord Caitanya's kīrtanas (in Śrīvāsa's house in Navadvīpa, to the Kazi's house, in Ratha-yātrā, while traveling through South India, etc.). Then listen to recordings of at least five different kīrtanas and rank them as most suitable for background music for a drama of the chosen kīrtana. Ask the children to explain the reasons for the rankings (spiritual practices [bhakti])
ॐHave the children compare and contrast Lord Caitanya appearance to the appearance of least three other incarnations of Kṛṣṇa, using Venn diagrams (God [rasa, with form])
•Have the children write an interview of Lord Caitanya for a newspaper (God)
ॐHave the children create a diorama or sculpture of any of the main events in the appearance of Lord Caitanya (God)
•The children make a three-dimensional model of an eclipse and discuss Vaiṣṇava traditional behavior during an eclipse (acting in the world, world [time, space])
•The children write a narrative of their own experiences with eclipses (world [time, space])

14-18 years:

Have the pupils analyze 5-10 pages of Caitanya-caritāmṛta for similes, metaphors, parallel construction, personification, onomatopoeia, and other literary ornaments (acting in the world [yukta-vairāgya])
Have the pupils study the teachings of Lord Caitanya to Sanātana Gosvāmī & create an outline or mind-map of the topics (spiritual practices [bhakti], God [rasa, with form])
ॐPupils, working individually or in groups, create a PowerPoint to tell the story of Lord Caitanya's appearance (and possibly also main events from His life) (God)
Have the students compare & contrast the story of Lord Caitanya's appearance from Caitanya-caritāmṛta & Caitanya-bhāgavata or Caitanya Maṅgala (they could also use other stories from Lord Caitanya's life, as long as they use the same story from all sources.) (God)
•Have the pupils tell a story about Lord Caitanya to younger children using dramatic voices & gestures (God, respect)
Have the pupils compare & contrast the Kazi with modern leaders (world [gunas], acting in the world, dharma [varnasrama, authority])
ॐHave the pupils write lists or create graphic displays to compare and contrast the appear-

ance of Lord Kṛṣṇa and Lord Caitanya, and also possibly key events in their lives (God [with form])

Have the pupils create music (or choose pieces of music) that indicate the praying of Advaita Ācārya, an eclipse, chanting of the Hare Kṛṣṇa mantra, and then the appearance of Lord Caitanya (God, spiritual practices [bhakti], world [time and space], humility)

• Pupils research how eclipse are viewed in the scriptures and write a report (world [time and space])

• Pupils imagine that they are living at the time of Lord Caitanya's appearance and discuss how they would receive the child, what gifts they would bring, etc. Then discuss the various ways we celebrate the birth of a child, and what has changed since the time of Lord Caitanya's appearance (dharma [varnasrama], acting in the world, respect, gratitude)

• Compare and contrast the reasons given for why Lord Caitanya appeared, and relate the internal reasons to the external reasons (refer to Caitanya Caritāmṛta Ādi-līlā, chapters 3 and 4) (God [rasa], dharma [sanātana], spiritual practices [bhakti])

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Scripture: Resources

Activity: Hear the story, either a reading from Bhāgavatam (live or from recordings), from Caitanya Caritāmṛta, or hear selected stories about Lord Caitanya
Activities: All activities involving the story of Lord Caitanya's appearance or any other of His pastimes

Resources:
The story of Lord Caitanya's appearance in a various forms is at the beginning of this book. At the end of this guide are various short stories about Lord Caitanya. In addition, on the next few pages are listings of the sections and verse numbers in Caitanya Caritāmṛta where you can find specific stories about Lord Caitanya.

Recordings of Amala Bhakta reading the verses from Caitanya Caritāmṛta:

www.Krishna.com (store section or audio books)

Or

http://www.krishnaculture.com/

Or

www.sadhusanga.com/

Recordings of Amala Bhakta telling select stories about Lord Caitanya can be found at www.**sadhusanga.com/**

Places to find Caitanya-caritāmṛta on-line:

http://www.Krishna.com/en/taxonomy/term/58
http://www.causelessmercy.com

Places to find Caitanya-bhāgavata & Caitanya Maṅgala on-line:
http://gauranga1.tripod.com/id25.html (under Vṛndāvana dasa Ṭhākura: Caitanya-bhāgavata Ādi līlā only, under Locana dasa Ṭhākura: Caitanya Maṅgala, only works with Internet Explorer)
http://www.harekrsna.com/philosophy/gss/sastra/literature/texts/vrindaban.htm: Caitanya-bhāgavata, all

A summary of Lord Caitanya'a life is in the introduction to Śrīmad-Bhāgavatam

Song about Lord Caitanya:
Little Vaiṣṇava Songs, Volume 2, CD, Item Code: A2CK442 from http://www.thekrishnastore.com/

Puppet Shows DVD
Item Code: TVVD403 from http://www.thekrishnastore.com/

Where to Find Specific Stories in the Caitanya Caritāmṛta

Ādi-Līlā

Title	Chapter	Verses
Kṛṣṅa Dāsa Kavirāja Attains Vṛndāvana	5	156-204
Lord Caitanya Converts the Māyāvādīs	7	38-110 147-171
The Advent of Lord Caitanya	13	63-124
Lord Caitanya's Childhood Pastimes	14	1-197
The Lord's Pastimes Between the Ages of Five and Ten	15	1-34
Pastimes of the Lord Just Before His Youth	16	1-111
Pastimes of the Lord in His Youth	17	1-120
The Lord Defeats the Kazi	17	121-226
Lord Caitanya Takes Sannyāsa	17	227-292

Madhya-Līlā

Title	Chapter	Verses
Summary of Lord Caitanya's Pastimes After Taking Sannyāsas Until Rāmakeli	1	46-166
Lord Caitanya Delivers Rūpa and Sanātana	1	167-227
The Lord Travels Throughout India and Returns to Jagannātha Purī	1	228-287
Lord Caitanya Takes Sannyāsa and Takes Prasāda at the House of Advaita Ācārya	3	1-107
The Lord's Pastimes at the House of Advaita Ācārya	3	108-219
Mādhavendra Purī Worships Gopāla	4	10-109
Mādhavendra Purī Brings Sandalwood	4	110-213
The Activities of Sākṣi Gopāla	5	1-139
Lord Caitanya Enters Jagannātha Purī	5	140-161
Sārvabhauma Bhaṭṭācārya Meets Lord Caitanya	6	1-39
The Liberation of Sārvabhauma Bhaṭṭācārya	6	114-140 176-286
The Lord Desires to Go on Tour	7	1-90
The Lord Tours South India	7	91-153
The Lord's Meeting with Rāmānanda Rāya	8	1-68 260-313
Lord Caitanya Visits Raṅga-kṣetra	9	1-107
The Lord Converts Vyeṅkaṭa Bhaṭṭa	9	108-165
Lord Caitanya Travels to the Holy Places	9	166-258 276-302
The Lord Returns to Jagannātha Purī	9	303-365
The Devotees Come to Jagannātha Purī	10	1-101
The Vaiṣṇavas Meet the Lord	10	102-190
Mahārāja Pratāpurudra's Affection for the Lord	11	1-64

Scripture: Resources

Title	Chapter	Verses
The Devotees from Bengal Visit Jagannātha Purī	11	65-185
Title	**Chapter**	**Verses**
The Beḍā-kīrtana Pastimes	11	186-243
Lord Caitanya Favours Mahārāja Pratāpurudra	12	1-69
The Cleansing of the Guṇḍicā Temple	12	70-152
The Lord's Activities Before Rathayātrā	12	153-222
The Lord's Dancing at Rathayātrā	13	1-333
		162-209
Performance of the Vṛndāvana Pastimes	14	1-105
The Lord's Pastimes with His Devotees	15	1-92
The Devotees Return to Bengal	15	92-185
Lord Caitanya Takes Prasāda at the Home of Sārvabhauma Bhaṭṭācārya	15	186-302
The Lord's Activities in Jagannātha Purī	16	1-86
The Lord Leaves Jagannātha Purī	16	87-201
The Lord Attempts to Go to Vṛndāvana	16	202-290
The Lord Leaves For Vṛndāvana	17	1-81
The Lord's Activities in Benares	17	82-148
The Lord Reaches Mathurā	17	149-234
The Lord Visits Vṛndāvana and Sees Gopāla	18	1-56
Kṛṣṇa is Again in Vṛndāvana	18	57-127
Lord Caitanya Leaves Vṛndāvana	18	128-229
The Lord Meets Śrīla Rūpa Gosvāmī	19	1-60
The Lord Meets Ballabha Bhaṭṭācārya	19	61-91
The Lord Instructs Śrīla Rūpa Gosvāmī	19	92-140
		235-257
The Lord Meets Sanātana Gosvāmī	20	1-61
The Lord Instructs Sanātana Gosvāmī	20	62-118
Lord Caitanya Tells the Story of Mṛgāri the Hunter	24	229-282
The Lord Distributes Love of God to the Māyāvādīs	25	60-101
		154-185
The Lord Meets Subuddhi Rāya and Returns to Jagannātha Purī	25	186-238
Summary of the Lord's Madhya-līlā Pastimes	25	239-283

Antya-Līlā

Title	Chapter	Verses
Rūpa Gosvāmī's Meeting the Lord	1	1-92
The Transcendental Writings of Śrīla Rūpa Gosvāmī	1	93-133
The Glories of Nakula Brahmacārī and Nṛsiṁhānanda Brahmacārī	2	1-83
The Chastisement of Junior Haridāsa	2	84-172
The Lord's Dealings with Dāmodara Paṇḍita	3	1-47
The Story of Haridāsa Thākura and Rāmacandra Khān	3	93-164

Scripture: Resources

Further Pastimes of Śrīla Haridāsa Ṭhākura	3	165-272
Sanātana Gosvāmī Meets Lord Caitanya	4	1-114
Title	**Chapter**	**Verses**
The Glories of Sanātana Gosvāmī	4	115-239
The Chipped Rice Festival	6	1-144
Raghunātha Attains Shelter	6	145-205
The Glories of Raghunātha Dāsa Gosvāmī	6	206-329
The Story of Rāmacandra Purī	8	1-103
The Lord Saves Gopinātha Paṭṭanāyaka	9	1-58
The Lord's Mercy to the Family of Bhavānanda Rāya	9	59-153
Rāghava's Bag	10	1-80
The Lord Takes Prasāda	10	81-162
The Passing Away of Haridāsa Thākura	11	1-108
The Bengali Devotees in Jagannātha Purī	12	1-85
The Love of Jagadānanda	12	86-155
Jagadānanda Goes to Vṛndāvana	13	1-77
The Story of Raghunātha Bhaṭṭā Gosvāmī	13	78-139
The Lord's Feelings of Separation, part 1	14	1-40
The Lord's Feelings of Separation, part 2	14	54-123
Lord Caitanya's Mercy to Kālidāsa	16	1-64
The Lord Tastes Nectar	16	65-115
The Lord's Bodily Changes	17	1-29
		59-73
Rescuing Lord Caitanya from the Sea, part 1	18	1-87
Lord Caitanya from the Sea, part 2	18	100-121

Scripture: Resources

Activity: Have the children take the role of various persons in the story and answer questions

Resources:
(These are ideas from which you can develop your own "say it"

You are Advaita Ācārya: How did you feel when you realized that Lord Caitanya had appeared?

You are the Kazi: Why do you decide to allow sankirtana to continue?

You are mother Śacī: What do you say when both your sons have taken sannyasa and you are alone with your young daughter-in-law?

You are a resident of Jagannātha Purī: What do you say when Lord Caitanya first comes to stay there?

Activity: Explain to the children the story when Lord Caitanya told His mother that food is a transformation of dirt. Then, working individually or in groups, help the children to draw a diagram or flowchart of how food goes from sun, soil, and water to finished preparations

Resources:

Caitanya Caritāmṛta Ādi 14.24—35:

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a dish filled with fused rice and sweetmeats and asked the child to sit down and eat them. But when she returned to her household duties, the child hid from His mother and began to eat dirt. Seeing this, mother Śacī hastily returned and exclaimed, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault? "Fused rice, sweetmeats and all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them? "This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied, "Who has taught You this philosophical speculation that justifies eating dirt?" Replying to the Māyāvāda idea of the child philosopher, mother Śacī said, "My dear boy, if we eat earth transformed into grain, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed. "In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

The Lord replied to His mother, "Why did you conceal self- realization by not teaching Me this practical philosophy in the beginning? Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast milk."

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Deity

Learning aims:

Know some descriptions of the form of Caitanya Mahāprabhu both in His householder and His sannyasa pastimes
Meditate on the Deity form of Lord Caitanya
Do some practical service for a Deity form of Lord Caitanya

What children will accomplish by the end of this unit:

Describe the form of Lord Caitanya, both in His householder and His sannyasa pastimes
Have completed some practical service for a Deity form of Lord Caitanya

Assessing how well the aim has been achieved:

Descriptions of Lord Caitanya's forms are in accord with scripture
Work in various media shows a high level of care and quality according to the age and ability of the children
Service to the Lord's form is done with respect and care
Children talk about Lord Caitanya's forms outside of the activities

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Deity

All ages or mixed group:

Have the children create sculptures of Lord Caitanya or of one of His pastimes out of a variety of materials (God [with form]

Have the children (with careful supervision and help for young ones) offer incense, lamp, flowers, fan, etc. (arotika items) to a picture or a Deity of Lord Caitanya (spiritual practices [bhakti])

4-7 years:

ॐ Have each child choose a favorite picture of Lord Caitanya (or color one with pencil, crayons, or paint) and decorate it with garlands and necklaces by gluing on paper flowers, beads, sequins, etc. (God, spiritual practices [bhakti])

•Have each child string necklaces to offer to a picture or Deity of Lord Caitanya (spiritual practices [bhakti])

•Have each child gather flowers or plants & use them to decorate an altar or temple (spiritual practices [bhakti])

•As a group, have the children look at pictures of Lord Caitanya as a householder & as a sannyāsī: find what is the same and what is different (God [with form])

•Ask the children to explain what they like best about their favorite picture of Lord Caitanya and explain their reasons (God [with form])

ॐ Give each child a picture of Lord Caitanya—this can be a photo or a picture for them to paint or color. Give them cardboard (or posterboard), glue, sequins, small paper flowers, and so forth, and have each of them create and decorate a frame for their picture (spiritual practices [bhakti])

7-11 years:

•Have the children clean part of the temple or altar (spiritual practices [bhakti], self-discipline)

•In groups or individually, have the children compare & contrast the form of Lord Caitanya & that an ordinary person (God [with form])

•Have the children make clothes for Lord Caitanya out of cloth or paper—one group for Him as a gṛhastha and one group for Him as a sannyāsī. This activity can be done for a murti of Lord Caitanya or a picture (like clothes for paper dolls) (spiritual practices [bhakti])

•Individually or in groups, have children design clothes or jewelry for Lord Caitanya, assuming that they have unlimited time, money, and talent. The designs can be in the form of either drawings or written descriptions (or both) (acting in the world)

ॐRead the children descriptions of the various forms Lord Caitanya showed to His devotees as described in Caitanya Caritāmṛta or Caitanya Bhāgavata (such as Rādhā-Kṛṣṇa, four-handed Nārāyaṇa, Varāha, Nṛsiṁha, Ṣaḍ-bhūja). Ask them to choose which of the stories they like best, and to create an illustration for that story or to act out that story (God [rasa])

11-13 years:

ॐHave the children each write a poem or song describing Lord Caitanya's form (God [with form])
•Have the children, individually or in groups, make jewelry for a Deity of Lord Caitanya (spiritual practices [bhakti])
•Discuss how the Deities of Caitanya and Kṛṣṇa are the same person, although the forms are somewhat different and how the Lord is the same person with many forms (God [with form], respect)
•Have the children in groups, or individually, compare & contrast Lord Caitanya's form with that of Kṛṣṇa & any number of His other incarnations—do this with a list, Venn diagrams, or a matrix (God [with form])
ॐAsk the children to pretend they are Kṛṣṇadāsa who traveled with Lord Caitanya in South India (or Balabhadra who traveled with Lord Caitanya to Vṛndāvana) and describe how they would take care of the Lord's clothes and food. Their descriptions can be given orally, writing, acted out dramatically, or shown in an original drawing (spiritual practices [bhakti], humility)
Have the children make a PowerPoint show of photos of many Deities of Lord Caitanya (God [with form])
ॐCompile a list (or have the children research and compile the list) of the various ecstatic transformations of the Lord's body as described in Caitanya Caritāmṛta, primarily in Antya līlā. If you compile the list, have the children each illustrate one description and then create a combined booklet of the illustrations (God [rasa])

14-18 years:

The pupils make food preparations and offer them to a Deity of Lord Caitanya (spiritual practices [bhakti], acting in the world)
•Have the pupils perform synchronized dancing for the Deity to accompany a kīrtana (spiritual practices [bhakti])
Individually or in groups, the pupils research photos of Deities of Lord Caitanya that were installed during or soon after His appearance on Earth (spiritual practices [bhakti])
Have the pupils, as a group, organize a program for Lord Caitanya's appearance celebration: invite guests, dress Deities, cook, arrange kīrtana & class, etc. (spiritual practices [bhakti] dharma [sanātana], self-discipline, courage)
Have the pupils make a PowerPoint show of photos of many Deities of Lord Caitanya or various paintings of Lord Caitanya in different pastimes. They should choose musical selections for each slide and incorporate the music into the PowerPoint (God [with form])
Have the pupils research in Caitanya Caritāmṛta and Caitanya Bhāgavata to find all the instances where Lord Caitanya manifest various forms such as Rādhā-Kṛṣṇa, Nārāyaṇa, Varāha, Śiva, Ṣaḍ-bhūja, etc. Individually or in groups, the pupils should create charts or tables comparing and contrasting each of these manifestations including information such as :where they were displayed, circumstances, people who saw the form, and so forth (God)

Deity

th form, rasa])

Have the pupils research and compile a list of the various ecstatic transformations of the Lord's body as described in Caitanya Caritāmṛta, primarily in Antya līlā. They can also create poems, music, dance, or art for some or all of these and create a presentation (God [rasa])

Have the pupils create a Deity of Lord Caitanya out of clay or other media (God [with form])

•Arrange for the pupils to assist with the worship of a Deity of Lord Caitanya at a local temple (spiritual practice [bhakti], acting in the world [sādhu-saṅga], respect, humility)

•Each pupil writes a descriptive essay of a typical day for a full-time pujari for a Deity of Lord Caitanya (dharma [sanātana], spiritual practice [bhakti], empathy)

Deity Resources

Pictures of Lord Caitanya:
http://www.iskconmedia.com/photos/Kṛṣṇa_Art/
http://www.Krishna.com/en/taxonomy/term/21

Pictures of Lord Caitanya to download and color :
http://www.iskcondesiretree.com/Portals/0/ColoringBook/ISKCONDESIRETREE_KidsColbook3_A4_041-060.pdf
http://www.iskcondesiretree.com/Portals/0/ColoringBook/ISKCONDESIRETREE_KidsColbook3_A4_061-076.pdf

Deity Resources

Activity: Read the children descriptions of the various forms Lord Caitanya showed to His devotees as described in Caitanya Caritāmṛta or Caitanya Bhāgavata (such as Rādhā-Kṛṣṇa, four-handed Nārāyaṇa, Varāha, Nṛsiṁha, Ṣaḍ-bhūja). Ask them to choose which of the stories they like best, and to create an illustration for that story or to act out that story

Resources:
form of Rādhā and Kṛṣṇa: CC Madhya 8.268-289
various forms: CC Ādi 17.12-19, 91-94, 115-119
four-armed and Kṛṣṇa form: CC Mad 6.201-204

Activity: Compile a list (or have the children research and compile the list) of the various ecstatic transformations of the Lord's body as described in Caitanya Caritāmṛta, primarily in Antya līlā. If you compile the list, have the children each illustrate one description and then create a combined booklet of the illustrations

Resources:

Caitanya Caritāmṛta Madhya līlā, chapter 13
Caitanya Caritāmṛta Antya līlā, chapters 14-17

Activity: Ask the children to pretend they are Kṛṣṇadāsa who traveled with Lord Caitanya in South India (or Balabhadra who traveled with Lord Caitanya to Vṛndāvana) and describe how they would take care of the Lord's clothes and food. Their descriptions can be given orally, writing, acted out dramatically, or shown in an original drawing

Resources:

Caitanya Caritāmṛta, Madhya Līlā, chapters 7 and 9
Especially verses:
7.39, 7.93, 7.155

9.226-234, 9.338

Activity: Have the children each write a poem or song describing Lord Caitanya's form

Resources:
I worship Their Lordships Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, whose long arms extend down to Their knees, whose beautiful complexions are radiant yellow like molten gold and whose elongated eyes are like red lotuses. They are the topmost brāhmaṇas, the guardians of religious principles for this age, the most munificent benefactors of all living entities, and the most compassionate incarnations of Godhead. They initiated the congregational chanting of the names of Lord Kṛṣṇa.(Caitanya Bhāgavata 1.1)

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by Murari Gupta
All glories to Shri Gaurasundara, whose powerful activities are supremely pure, whose bodily complexion is like molten gold, whose eyes are like lotus petals, whose six beautiful arms extend to His knees, and whose heart is flooded with loving devotional bliss as He enjoys dancing in various ways in kīrtana.

Caitanya Bhāgavata Madhya-khaṇḍa 23.172-185

When the Lord moved forward while dancing in ecstasy, everyone chanted the name of Hari and floated in waves of ecstasy. Everyone became freed from material suffering on seeing the Lord's beautiful face, and they all joyfully chanted the name of Hari. The Lord's beauty defeated that of millions of Cupids. There is nothing with which it may be compared.

Still, by His mercy, I am trying to explain. Otherwise, who is able to describe His beautiful form? His effulgent golden form is the essence of the Vedas. He was decorated with sandalwood paste and appeared like the moon. His curling hair was decorated with a garland of jasmine, and His sweet smile defeated all artistic expression. His forehead was decorated with sandalwood paste and dots of colored powder. He raised His arms and the name of Hari emanated from His moonlike face. His flower garland that hung down to His knees swung to and fro. His entire body became wet with the tears flowing from His lotus eyes. His two strong arms were like golden pillars. Being decorated with hairs standing on end, His body looked like a golden kadamba flower. His lips were enchanting, and His teeth were beautiful. His eyebrows stretched to the bottoms of His ears. His shoulders defeated those of the king of elephants. His broad chest was decorated with a thin white brāhmaṇa thread. Lakṣmī and tulasī resided at His lotus feet. He was dressed in supremely pure and fine cloth. His nose was raised, and His lionlike neck was enchanting. His body was taller and more golden than that of anyone else. People in all directions said, "See how the Lord's hair is decorated with various flowers."

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Deity Resources

Activity: Have the children each write a poem or song describing Lord Caitanya's form

Resources:

(1) Śrīmatī Sītā Ṭhākurāṇī visits 'newborn' Nimai: Cc. A-l.13. 116. (2) At yauvana-age: Cc. A-l. 9.5. (3) Cc. M-l. 7.79. (4) A brāhmaṇa is telling Prakāśānanda Sarasvatī about Śrī Caitanya Mahāprabhu: Cc. M-l. 17.106-114.

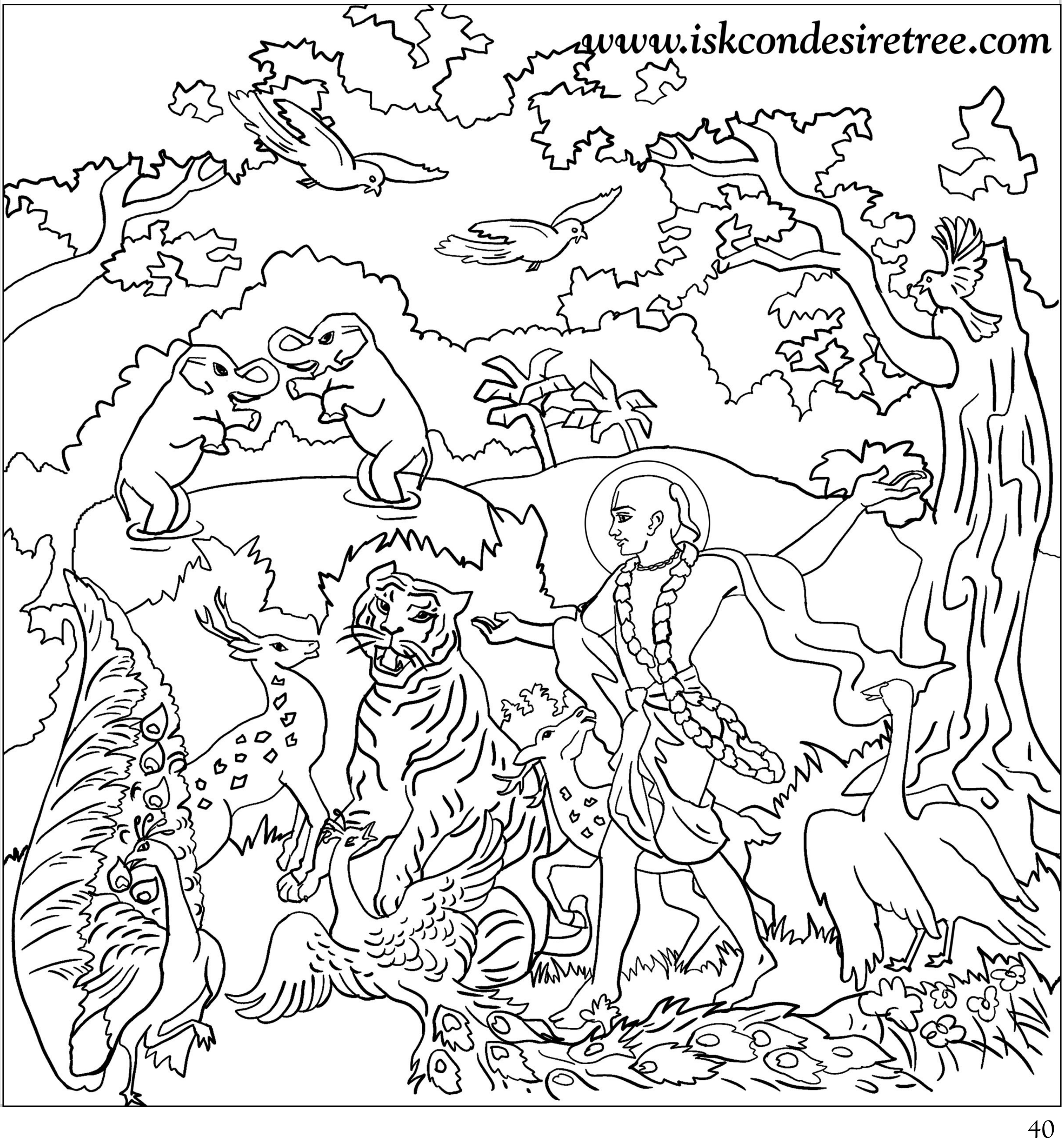
śrīman-mauktikadāma-baddha-cikuraṁ susmera-candrānanaṁ
śrī-khaṇḍāguru-cāru-citra-vasanaṁ srag-divya-bhuṣāñcitam
nṛtyāveśa-rasānumoda-madhuraṁ kandarpa-veśojjvalaṁ
caitanyaṁ kanaka-dyutiṁ nija-janaiḥ saṁsevyamānaṁ bhaje

"I worship Śrī Caitanyadeva, whose hair is intertwined with beautiful garlands of pearls, whose face is splendorous like a radiant moon, whose limbs are smeared with candana and aguru and who, adorned with wonderful clothes, garlands and transcendental, glittering ornaments, dances while absorbed in ecstasies of sweet mellows. His body of golden complexion, being adorned with the ornaments of bhāva, makes Him appear like an enchanting Cupid amidst the presence of His intimate associates." (Bhajana Rahasya)

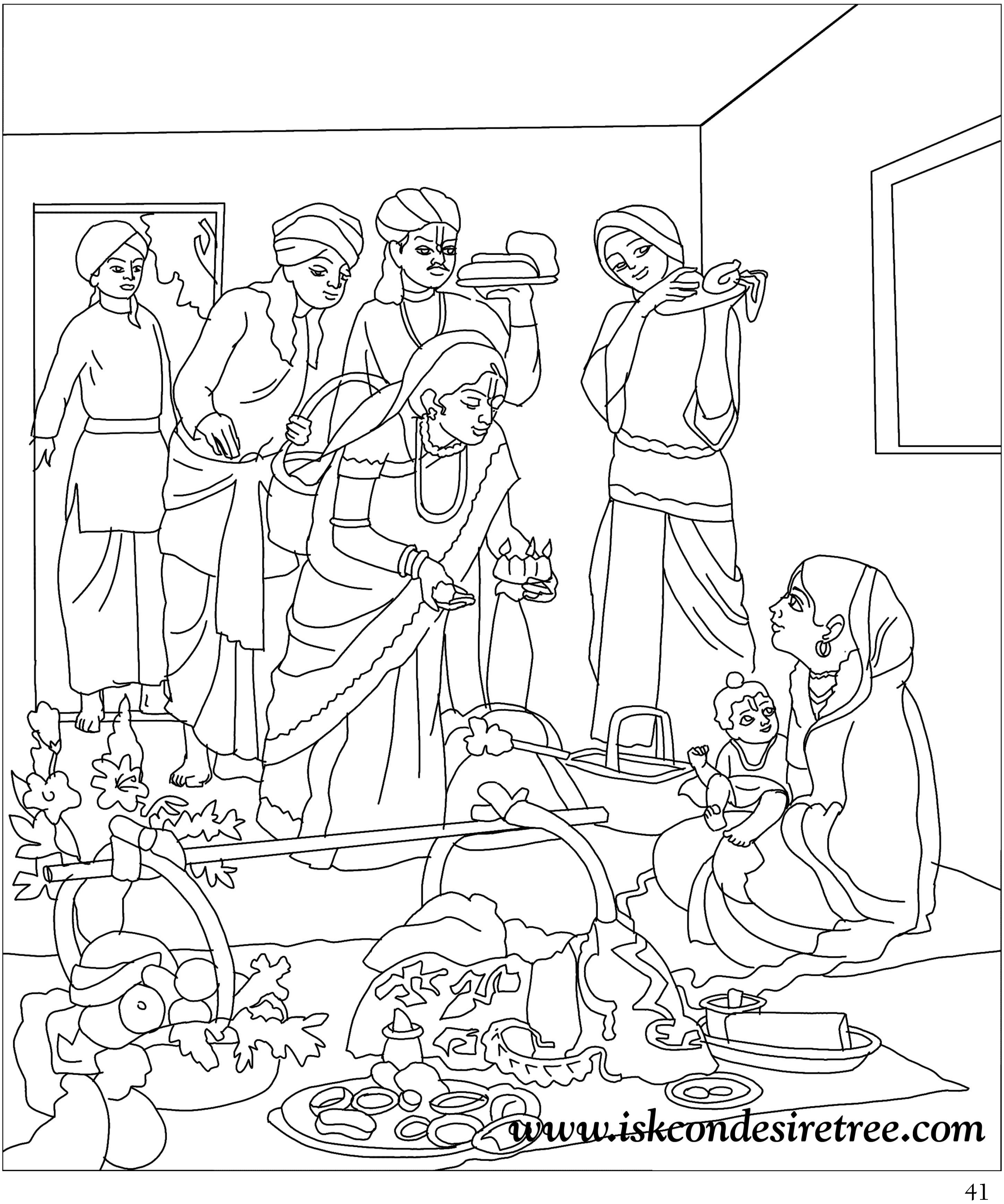
Gaura-pūrṇimā: Phālgunī Pūrṇimā

Deity Resources

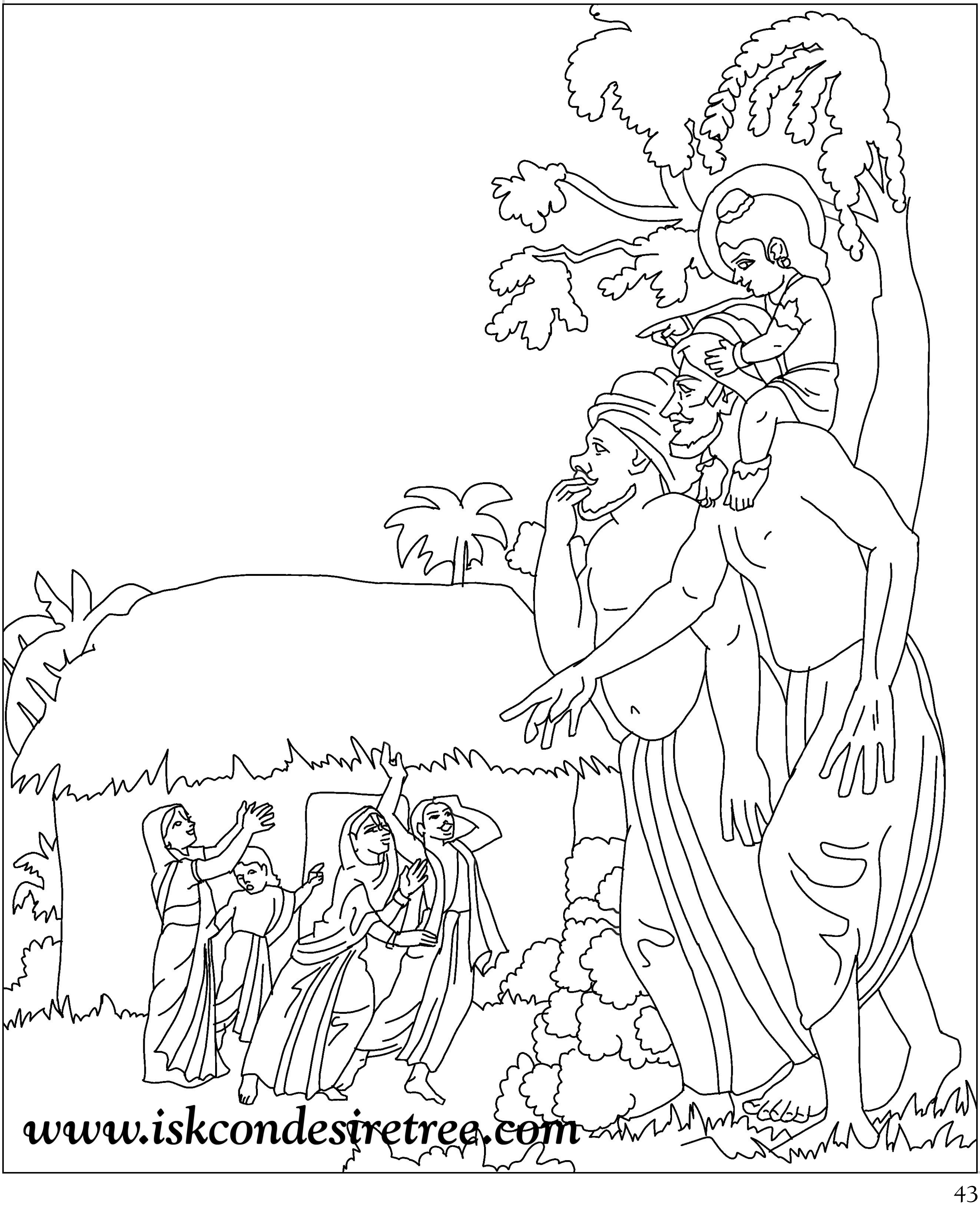
Activities that have resources on this and the next few pages: Have each child choose a favorite picture of Lord Caitanya (or color one with pencil, crayons, or paint) and decorate it with garlands and necklaces by gluing on paper flowers, beads, sequins, etc.
Give each child a picture of Lord Caitanya—this can be a photo or a picture for them to paint or color. Give them cardboard (or posterboard), glue, sequins, small paper flowers, and so forth, and have each of them create and decorate a frame for their picture



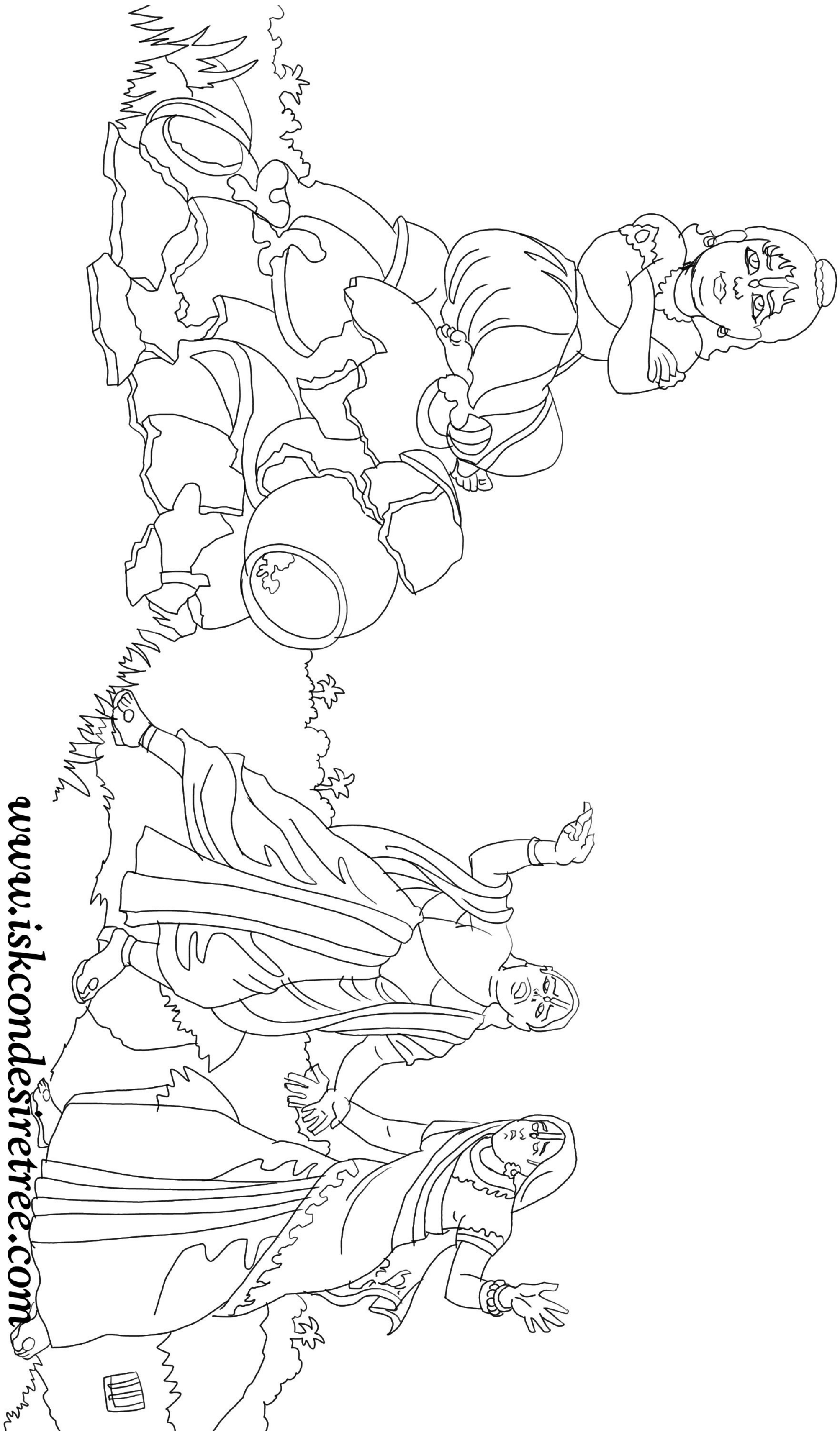
Deity Resources




www.iskcondesiretree.com


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Gaura-pūrṇimā: Phālgunī Pūrṇimā

Holy Name

Learning aims:

Children gain an understanding of the Śikṣāṣṭaka
& increased participation in kīrtana

What children will accomplish by the end of this unit:

Learn some of the Śikṣāṣṭaka
focus more on kīrtana without distraction

Assessing how well the aim has been achieved:

Children can explain the meaning of the verses they are learning
Children participate more in kīrtana outside of these structured activities (such as lead, play instruments, sing when appropriate, focus on what they are doing)

NOTE: Activities marked with an ॐ have resources in this section.
Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Holy Name

All ages or mixed group:

ॐHave the children earn one or all the Śikṣāṣṭaka verses, Sanskrit & or English
ॐHave the children learn the word-for-word of one or more Siksataka verses
ॐThe children can learn a song or verses with names of Lord Caitanya in it (English, Sanskrit, or Bengali
•The children go on Harināma Saṅkīrtana
•Have each child lead kīrtana
•Have the children chant japa as a group
✋Arrange for the children to study a traditional Bengali style of kīrtana
ॐHave the children make a drawing or painting that illustrates one or each Śikṣāṣṭaka verse

4-7 years:

ॐHave the children learn simplified English for Śikṣāṣṭaka verse one, with acting out or gestures for each part
•Have the children take turns leading kīrtana
•Ask each child to draw how he or she feels during kīrtana
•Discuss with the children about names—our names and God's names, in terms of meaning, origin, purpose, nature, and so forth
ॐHave the children learn the Sanskrit for one or more lines of a Śikṣāṣṭaka verse, with acting out or gestures for the meaning
✋Have the children make replicas of kīrtana instruments out of clay
✋Teach the children how to practice playing karatālas & keeping a beat
ॐHave the children create a design from Lord Caitanya's name in English, Bengali, or Sanskrit letters

7-11 years:

✋Individually or in groups, have the children sculpt a kīrtana party from clay
Have the children learn one Śikṣāṣṭaka verse, Sanskrit and English, with acting out the meaning
✋Arrange for the children to learn a simple mṛdaṅga beat
ॐIndividually or in groups, have the children dramatize the first verse of Siksataka
ॐHave the children summarize the Śikṣāṣṭaka in a two or three word phrase for each verse
✋Arrange facility for the children to find the websites of as many ISKCON temples or preaching projects as possible. List a set of criteria, such as ease of downloading, whether the site is current, and how Lord Caitanya is explained. Rank the sites according to these criteria

11-13 years:

•Have the children survey community members to find ways to increase kīrtana participa-

tion
•Have each child make a personal plan to improve focus in kīrtana
Arrange for the children to learn a simple harmonium tune
•Work with the children in groups to practice synchronized dancing during kīrtana
ॐHave the children make a drawing or sculpture to go with one or more Śikṣāṣṭaka verses
ॐHave the children write a poem based on a Śikṣāṣṭaka verse
•Have the children list what is easy & what is difficult about japa and about kīrtana—rank in order of difficulty and make suggestions in groups as to how to deal with the difficulty
•Have the children explain how saṅkīrtana is a yajña; this can be done orally or in writing
•Individually or in groups, have the children write a plan for 24 hours of radio broadcasting dedicated to Lord Caitanya
•Individually or in groups, have the children write up a plan for a website to inform people about Lord Caitanya

14-18 years:

Have the pupils perform kīrtana with no instruments, and then with various combinations of karatālas, mṛdaṅga, harmonium, and other drums or instruments. Hold a discussion about how each instrument or combination of instruments (or none) affects mood & focus; rate
•Have the pupils compare & contrast sitting down bhajans with dancing kīrtanas—this can be done in an essay, in graphic form, in a PowerPoint, or other media
ॐDiscuss with the pupils the relationship between the Siksataka verses & śraddhā to prema from Bhajana rahasa
ॐIndividually or in groups, have the pupils put the English of one or more Śikṣāṣṭaka verses to music
Working in groups, arrange for the pupils to film local kīrtanas and saṅkīrtana parties. Edit and produce a compilation that is 15 minutes long
•In group or individually, have pupils write how to help Lord Caitanya in His mission if there were unlimited resources available; they can write the plan as an essay or as a letter to Lord Caitanya
Individually or in groups, have the pupils create a film, photo exhibit, PowerPoint, or other visual media of any Śikṣāṣṭaka verse (the first one especially lends itself to this)
•Have the pupils stage a mock interview of Lord Caitanya, preparing questions about the Śikṣāṣṭaka

Holy Name: Resources

Activity: Discuss with the pupils the relationship between the Śikṣāṣṭaka verses & śraddhā to prema from Bhajana rahasa

Resources:

Bhajana Rahasya:
http://www.thekrishnastore.com/Search.bok? (search: "bhajana rahasya")
http://gauranga1.tripod.com/id25.html (under Bhaktivinoda Ṭhākura, Bhajana Rahasya, may only work with Internet Explorer)

Holy Name: Resources

Activity: The children can learn a song or verses with names of Lord Caitanya in it (English, Sanskrit, or Bengali)

Resources: Songs and Verses about Lord Caitanya

Where you can hear many songs about Lord Caitanya, along with the words, synchronized http://www.causelessmercy.com/VaisnavaSongbook.htm

Song about Lord Caitanya:
Little Vaiṣṇava Songs, Volume 2, CD, Item Code: A2CK442 from
http://www.thekrishnastore.com/

Śrī Pañca-tattva pranāma

śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

SYNONYMS

namaḥ—obeisances; mahā-vadānyāya—who is most munificent and charitably disposed; kṛṣṇa-prema—love of Kṛṣṇa; pradāya—who can give; te—unto You; kṛṣṇāya—the original Personality of Godhead; kṛṣṇa-caitanya-nāmne—under the name Kṛṣṇa Caitanya; gaura-tviṣe—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; namaḥ—obeisances.

TRANSLATION

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Gaura-ārati

(kiba) jaya jaya gorācānder āratiko śobhā
jāhnavī-taṭa-vane jaga-mana-lobhā
jaga-jana-mana-lobhā
(First Refrain)
gaurāṅger ārotik śobhā
jaga-jana-mana-lobhā

SYNONYMS

jaya jaya–all glories, all glories!; gorācānder–of the moonlike Lord Caitanya; āratiko śobhā–the beautiful ārati ceremony; jāhnavī-taṭa-vane–in a grove on the banks of the Gaṅgā river; jaga-mana-lobhā–attracting the minds of all living entities in the universe.

TRANSLATION

Holy Name: Resources

All glories, all glories to the beautiful ārati ceremony of Lord Caitanya. This Gaura-ārati is taking place in a grove on the banks of the Jāhnavī [Gaṅgā] and is attracting the minds of all living entities in the universe.

dakhiṇe nitāicānd, bāme gadādhara
nikaṭe adwaita, śrīnivāsa chatra-dhara

SYNONYMS

dakhiṇe nitāi-cānd–on His right side is the moonlike Lord Nityānanda; vāme gadādhara–on His left is Śrī Gadādhara; nikaṭe advaita–nearby stands Śrī Advaita; śrīnivāsa chatra-dhara–and Śrīvāsa Ṭhākura is holding an umbrella.

TRANSLATION

On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākura is holding an umbrella over Lord Caitanya's head.

bosiyāche gorācānd ratna-siṁhāsane
ārati koren brahmā-ādi deva-gaṇe

SYNONYMS

bosiyāche–is sitting; gorācānd–Lord Gaura-candra; ratna-siṁhāsane–upon a jeweled throne; ārati korena–performing the ārati ceremony; brahmā-ādi deva-gaṇe–the demigods, headed by Lord Brahmā.

TRANSLATION

Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the ārati ceremony.

narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

SYNONYMS

narahari-ādi–Narahari Sārakāra and other associates; kori' cāmara ḍhulāya–fanning Him with cāmara whisks; sañjaya-mukunda-vāsu-ghoṣ-ādi–the devotees headed by Sañjaya, Mukuṇḍa and Vāsu Ghoṣa; gāya–are singing.

TRANSLATION

Narahari Sarakāra and other associates of Lord Caitanya fan Him with cāmaras, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet kīrtana.

śaṅkha bāje ghanṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla
(Second Refrain)
śankha bāje ghanṭā bāje
madhur madhur madhur bāje

SYNONYMS

śaṅkha bāje–conchshells resound; ghanṭā bāje–bells resound; bāje karatāla–hand-cymbals resound; madhura mṛdaṅga bāje–sweet clay drums resound; parama rasāla–supremely sweet and relishable to hear.

TRANSLATION

Conchshells, bells, and karatālas resound, and the mṛdaṅgas play very sweetly. This kīrtana music is supremely sweet and relishable to hear.

bahu-koṭi candra jini' vadana ujjvala
gala-deśe bana-mālā kore jhalamala

SYNONYMS

bahu-koṭi–many millions; candra–of moons; jini'–conquering; vadana ujjvala–the brilliance of Lord Caitanya's face; gala-deśe–around His neck; vana-mālā–the garland of forest flowers; kore jhalamala–shines.

TRANSLATION

The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

śiva-śuka-nārada preme gada-gada
bhakativinoda dekhe gorāra sampada

SYNONYMS

śiva-śuka-nārada–Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni; preme–with the ecstasy of transcendental love; gada-gada–their voices are choked; bhakativinoda–thus Ṭhākura Bhaktivinoda; dekhe–beholds; gorāra sampada–the glory of Lord Caitanya.

TRANSLATION

Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākura Bhaktivinoda envisions the glory of Lord Śrī Caitanya.

Śrī Śrī Gaura-Nityānander Dayā
by Locana Dāsa Thākura

parama koruṇa, pahū dui jana
nitāi gauracandra
saba avatāra-sāra śiromaṇi
kevala ānanda-kanda

parama koruṇa–supremely merciful; pah dui jana–the two Lords; nitāi gauracandra–Lord Nityānanda and Lord Gauracandra; saba avatāra–of all incarnations; sāra–They are the essence; śiromaṇi–and the crest jewels; kevala ānanda-kanda–exclusive fountains of bliss.

The two Lords, Nitāi-Gauracandra, are very merciful. They are the essence of all incarnations. The specific significance of these incarnations is that They introduced a process of chanting and dancing that is simply joyful.

bhajo bhajo bhāi, caitanya nitāi
sudṛḍha biśwāsa kori
viṣaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari

bhajo bhajo–just worship, just worship; bhāi–O brothers!; caitanya nitāi–Lord Caitanya and Nityānanda; sudṛḍha viśvāsa kori'–with firm faith; viṣaya chāḍiyā–giving up sense gratification; se rase–in that mellow of worship; majiyā–absorbing; mukhe–with your mouth; bolo hari hari–chant Hari!

My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. One simply has to chant, "Hare Kṛṣṇa! Hari Hari!" without any motive.

dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā
paśu pākhī jhure, pāṣāṇa vidare,
śuni' jāṅra guṇa-gāthā

dekho–just see; ore bhāi–O dear brothers!; tri-bhuvane–within the three worlds; nāi–there is none; emona–such as these; doyāla dātā–charitable givers of mercy; paśu–even the animals; pakhī–and the

birds; jhure–weep; pāṣāṇa vidare–stones melt; śuni'–upon hearing; jāra–whose; guṇa-gāthā–glorification of Their qualities.

My dear brother, just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda. Their merciful qualities are so great that upon hearing them even birds and beasts cry and stones melt.

saṁsāre majiyā, rohili poriyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa

saṁsāre majiyā–entrapped in the materialistic sense gratification process; rohili poḍiyā–falling and remaining; se pade–for Their lotus feet; nahilo āśa–you have no aspiration; āpana karama–your own bad karma; bhuñjaye–you are being punished (lit. 'enjoying'); śamana–by Yamarāja, lord of death; kahoye locana-dāsa–thus says Locana dāsa.

But Locana dāsa regrets that I am entrapped by sense gratification. Since I have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, then Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.

Sanskrit Devanāgarī alphabet

Primary vowels

	Short				Long				Diphthongs			
	Initial		Diacritic		Initial		Diacritic		Initial		Diacritic	
Unrounded low central	अ	a	प	pa	आ	ā	पा	pā				
Unrounded high front	इ	i	पि	pi	ई	ī	पी	pī				
Rounded high back	उ	u	पु	pu	ऊ	ū	पू	pū				
Syllabic variants	ऋ	ṛ	पृ	pṛ	ॠ	ṝ	पॄ	pṝ				
	ऌ	ḷ	पॢ	pḷ	ॡ	ḹ	पॣ	pḹ				
Secondary vowels												
Unrounded front					ए	e	पे	pe	ऐ	ai	पै	pai
Rounded back					ओ	o	पो	po	औ	au	पौ	pau

Consonants

Occlusives

	Voiceless plosives				Voiced plosives				Nasals	
	unaspirated		aspirated		unaspirated		aspirated			
Velar	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatal	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Retroflex	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dental	त	ta	थ	tha	द	da	ध	dha	न	na
Labial	प	pa	फ	pha	ब	ba	भ	bha	म	ma

Sonorants and fricatives

	Palatal		Retroflex		Dental		Labial	
Sonorants	य	ya	र	ra	ल	la	व	va
Sibilants	श	śa	ष	ṣa	स	sa		

Other letters

ह	ha	ळ	ḷa

Bengali

Vowels and vowel diacritics

অ	আ	ই	ঈ	উ	ঊ	ঋ	এ	ঐ	ও	ঔ
a	ā	i	ī	u	ū	ṛ	e	ai	o	au
[ɔ, o]	[ɑː]	[i, e]	[i]	[u, o]	[u]	[ri]	[e, æ]	[oj]	[o]	[ow]
ক	কা	কি	কী	কু	কূ	কৃ	কে	কৈ	কো	কৌ
ka	kā	ki	kī	ku	kū	kṛ	ke	kai	ko	kau

Consonants

ক	ka	[kɔ]	খ	kha	[kʰɔ]	গ	ga	[gɔ]	ঘ	gha	[gʱɔ]	ঙ	ṅa	[ŋɔ]
চ	ca	[ʧɔ]	ছ	cha	[ʧʰɔ]	জ	ja	[ʤɔ]	ঝ	jha	[ʤʱɔ]	ঞ	ña	[nɔ]
ট	ṭa	[ʈɔ]	ঠ	ṭha	[ʈʰɔ]	ড	ḍa	[ɖɔ]	ঢ	ḍha	[ɖʱɔ]	ণ	ṇa	[ɳɔ]
ত	ta	[t̪ɔ]	থ	tha	[t̪ʰɔ]	দ	da	[d̪ɔ]	ধ	dha	[d̪ʱɔ]	ন	na	[nɔ]
প	pa	[pɔ]	ফ	pha	[pʰɔ]	ব	ba	[bɔ]	ভ	bha	[bʱɔ]	ম	ma	[mɔ]
য	ya	[jɔ]	র	ra	[rɔ]	ল	la	[lɔ]						
শ	śa	[ʃɔ/sɔ]	ষ	ṣa	[ʃɔ]	স	sa	[ʃɔ/sɔ]	হ	ha	[ɦɔ]			
য়	ya	[ʤɔ]	ড়	ɽa	[ɽɔ]	ঢ়	ɽa	[ɽɔ]						

Holy Name: Resources

Activities: There are many activities in this section related to the **Śikṣāṣṭaka verses**. Here are the verses in Sanskit, and two English translations:

This first translation is from Caitanya Caritāmṛta, Antya-līlā, chapter 20:

Verse 1:
ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-nirvāpaṇaṁ
śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-jīvanam
ānandāmbudhi-vardhanaṁ prati-padaṁ pūrṇāmṛtāsvādanaṁ
sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam
WORD-FOR-WORD MEANINGS
cetaḥ—of the heart; darpaṇa—the mirror; mārjanam—cleansing; bhava—of material existence; mahā-dāva-agni—the blazing forest fire; nirvāpaṇam—extinguishing; śreyaḥ—of good fortune; kairava—the white lotus; candrikā—the moonshine; vitaraṇam—spreading; vidyā—of all education; vadhū—wife; jīvanam—the life; ānanda—of bliss; ambudhi—the ocean; vardhanam—increasing; prati-padam—at every step; pūrṇa-amṛta—of the full nectar; āsvādanam—giving a taste; sarva—for everyone; ātma-snapanam—bathing of the self; param—transcendental; vijayate—let there be victory; śrī-kṛṣṇa-saṅkīrtanam—for the congregational chanting of the holy name of Kṛṣṇa.
TRANSLATION
"'Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.'

Verse 2:
nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ
WORD-FOR-WORD MEANINGS
nāmnām—of the holy names of the Lord; akāri—manifested; bahudhā—various kinds; nija-sarva-śaktiḥ—all kinds of personal potencies; tatra—in that; arpitā—bestowed; niyamitaḥ—restricted; smaraṇe—in remembering; na—not; kālaḥ—consideration of time; etādṛśī—so much; tava—Your; kṛpā—mercy; bhagavan—O Lord; mama—My; api—although; durdaivam—misfortune; īdṛśam—such; iha—in this (the holy name); ajani—was born; na—not; anurāgaḥ—attachment.
TRANSLATION
"'My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as "Kṛṣṇa" and "Govinda," by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy

upon the fallen, conditioned souls by liberally teaching Your holy names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.'

Verse 3:
tṛṇād api su-nīcena
 taror iva sahiṣṇunā
amāninā māna-dena
 kīrtanīyaḥ sadā hariḥ
WORD-FOR-WORD MEANINGS
tṛṇāt api—than downtrodden grass; su-nīcena—being lower; taroḥ—than a tree; iva—like; sahiṣṇunā—with tolerance; amāninā—without being puffed up by false pride; māna-dena—giving respect to all; kīrtanīyaḥ—to be chanted; sadā—always; hariḥ—the holy name of the Lord.
TRANSLATION
"'One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.'

Verse 4:
na dhanaṁ na janaṁ na sundarīṁ
 kavitāṁ vā jagad-īśa kāmaye
mama janmani janmanīśvare
 bhavatād bhaktir ahaitukī tvayi
WORD-FOR-WORD MEANINGS
na—not; dhanam—riches; na—not; janam—followers; na—not; sundarīm—a very beautiful woman; kavitām—fruitive activities described in flowery language; vā—or; jagat-īśa—O Lord of the universe; kāmaye—I desire; mama—My; janmani—in birth; janmani—after birth; īśvare—unto the Supreme Personality of Godhead; bhavatāt—let there be; bhaktiḥ—devotional service; ahaitukī—with no motives; tvayi—unto You.
TRANSLATION
"'O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.'

Verse 5:
ayi nanda-tanuja kiṅkaraṁ
 patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
 sthita-dhūlī-sadṛśaṁ vicintaya
WORD-FOR-WORD MEANINGS
ayi—O My Lord; nanda-tanuja—the son of Nanda Mahārāja, Kṛṣṇa; kiṅkaram—the servant; patitam—fallen; mām—Me; viṣame—horrible; bhava-ambudhau—in the ocean of nescience; kṛpayā—by causeless mercy; tava—Your; pāda-paṅkaja—lotus feet; sthita—situated at; dhūlī-

sadṛśam—like a particle of dust; vicintaya—kindly consider.
TRANSLATION
"'O My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts I have fallen into this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.'

Verse 6:
nayanaṁ galad-aśru-dhārayā
 vadanaṁ gadgada-ruddhayā girā
pulakair nicitaṁ vapuḥ kadā
 tava nāma-grahaṇe bhaviṣyati
WORD-FOR-WORD MEANINGS
nayanam—the eyes; galat-aśru-dhārayā—by streams of tears running down; vadanam—mouth; gadgada—faltering; ruddhayā—choked up; girā—with words; pulakaiḥ—with erection of the hairs due to transcendental happiness; nicitam—covered; vapuḥ—the body; kadā—when; tava—Your; nāma-grahaṇe—in chanting the name; bhaviṣyati—will be.
TRANSLATION
"'My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?'

Verse 7:
ugāyitaṁ nimeṣeṇa
 cakṣuṣā prāvṛṣāyitam
śūnyāyitaṁ jagat sarvaṁ
 govinda-viraheṇa me
WORD-FOR-WORD MEANINGS
yugāyitam—appearing like a great millennium; nimeṣeṇa—by a moment; cakṣuṣā—from the eyes; prāvṛṣāyitam—tears falling like torrents of rain; śūnyāyitam—appearing void; jagat—the world; sarvam—all; govinda—from Lord Govinda, Kṛṣṇa; viraheṇa me—by My separation.
TRANSLATION
"'My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.'

Verse 8:
āśliṣya vā pāda-ratāṁ pinaṣṭu mām
 adarśanān marma-hatāṁ karotu vā
yathā tathā vā vidadhātu lampaṭo
 mat-prāṇa-nāthas tu sa eva nāparaḥ
WORD-FOR-WORD MEANINGS
āśliṣya—embracing with great pleasure; vā—or; pāda-ratām—who have fallen at the lotus feet; pinaṣṭu—let Him trample; mām—Me; adarśanāt—by not being visible; marma-hatām—brokenhearted; karotu—let Him make; vā—or; yathā—as (He likes); tathā—so; vā—or; vidadhātu—let Him do; lampaṭaḥ—a debauchee, who mixes with other women; mat-prāṇa-nāthaḥ—

the Lord of My life; tu—but; saḥ—He; eva—only; na aparaḥ—not anyone else.
TRANSLATION
"Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but still He alone, and no one else, is the worshipable Lord of My heart.

Translation from Srimad Bhagavatam introduction:
1
Glory to the Śrī Kṛṣṇa saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge, it increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.
2
O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by chanting Your holy names, but I am so unfortunate that I have no attraction for them.
3
One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.
4
O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service birth after birth.
5
O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms of Your lotus feet.
6
O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?
7
O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.
8
I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Association of Saintly Persons

Learning aims:

The children learn about Lord Caitanya's associates and how they exemplify saintly qualities, with a view to emulating such qualities and values in their own life

What children will accomplish by the end of this unit:

Children can explain the value of saintly association in reference to some pastimes of Lord Caitanya and to their own life
Children can name some of the associates of Lord Caitanya and describe how they demonstrated loving dealings with each other and with the Lord

Assessing how well the aim has been achieved:

The children's descriptions are in line with the scriptures
The children's descriptions demonstrate understanding and personal application beyond rote memory

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an ✋ require resources not included in this guide to be gathered in advance

Association of Saintly Persons

All ages or mixed group:

ॐHave the children memorize names of Lord Caitanya's associates and describe a story about at least two of them, with an explanation of what qualities that story exemplifies

4-7 years:

ॐHave children draw a tree with branches & then glue on papers with names or pictures of Lord Caitanya's main associates (at this age the names do not have to match the organization given in the Caitanya-caritāmṛta in terms of what persons are associated with what particular branch)

ॐHave the children learn the Pañca-tattva mahā-mantra and discuss with them about each person named in the mantra

Have the children color & decorate a picture of the Pañca-tattva—or create their own picture from scratch

•Discuss with the children about how we can help or hurt our friends' spiritual lives by our behavior, words, and attitudes

ॐTell children a story about Lord Caitanya eating prasādam with His devotees: Pretend to be eating there, too. Make a clay meal to serve to Lord Caitanya

7-11 years:

ॐHelp the children to make a list of everyone Lord Caitanya embraced and then discuss what would it be like to be hugged by Him. Have the children write a journal entry, poem, song, skit, draw a picture, etc. in groups or individually to represent what was discussed

ॐTell the children the story about Śivānanda Sena's care of a dog. Then have the children make lists of various traveling companions one could have, both human and non-human. Then have the children compare, contrast, and rate the various traveling companions' suitability for different places or kinds of travel

ॐTell the children a story of Lord Caitanya with His devotees & then have the children discuss, list, categorize, compare, or rate the various ways in which the devotee interact with each other and with Lord Caitanya in the story

11-13 years:

ॐHave the children write about the devotees arriving in Purī from Navadvīpa in the form of a newspaper story

ॐHave the children read or hear about Lord Caitanya's water sports with His devotees & then invent a water game

ॐHave the children read or hear about Śivānanda Sena traveling with devotees from Navadvīpa to Purī every year. Then they should draw a picture, write a poem, make up a song, or create a skit about this story that emphasizes the loving dealings between the devotees

Association of Saintly Persons

ॐ Have the children create diagrams of some parts of the Caitanya tree of devotees as described in Caitanya-caritāmṛta, Ādi-līlā. The names of the devotees should be accurately put on the proper branches

14-18 years:

•Arrange for the pupils to do some practical service on an existing preaching project. Discuss beforehand how to have ideal relationships with the others on the project. Pupils can keep a journal that focuses on their challenges and successes in devotee relationships during the project

✋Have the pupils create two collages—one of paintings of Lord Caitanya's associates & another of photos one's own friends. Have a discussion about how both the Lord and we, the living entities, have friends and associates. The discussion can focus on the similarities and differences between our associations and the Lord's associations, and how everything material is rooted in the spiritual

ॐ The pupils read or hear about how Kṛṣṇadāsa left Lord Caitanya for the Bhaṭṭathāris. They then should create and perform a skit, or write a poem, or draw make a picture about the story. Then have a discussion about what we learn from this story about the power of association

ॐ ✋Have the pupils research to list instances where Lord Caitanya exemplifies each of the 26 qualities of devotees

Association of Saintly Persons: Resources

Activity: Have the children learn the Pañca-tattva mahā-mantra and discuss with them about each person named in the mantra

Resources:

<u>Śrī Pañca-tattva praṇāma</u>
śrī-kṛṣṇa-caitanya prabhu nityānanda
śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

See Caitanya Caritāmṛta, Ādi-līlā, chapters 5, 6, and 7, for information about the personalities of the Pañca-tattva

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Activity: Have the children memorize names of Lord Caitanya's associates and describe a story about at least two of them, with an explanation of what qualities that story exemplifies

Activity: Have children draw a tree with branches & then glue on papers with names or pictures of Lord Caitanya's main associates (at this age the names do not have to match the organization given in the Caitanya-caritāmṛta in terms of what persons are associated with what particular branch)

Activity: Have the children create diagrams of some parts of the Caitanya tree of devotees as described in Caitanya-caritāmṛta, Ādi-līlā. The names of the devotees should be accurately put on the proper branches

Resources:
Caitanya Caritāmṛta, Ādi-līlā, chapters 9-12

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Association of Saintly Persons: Resources

Activity: Tell children a story about Lord Caitanya eating prasādam with His devotees: Pretend to be eating there, too. Make a clay meal to serve to Lord Caitanya

Resources:
CC Madhya 3.1-107
CC Madhya 6. 39–47
CC Madhya 11.180-210
CC Madhya 12.153-202
CC Antya 10.108-155
CC Antya 11.73 -93

Activity: Tell the children the story about Śivānanda Sena's care of a dog. Then have the children make lists of various traveling companions one could have, both human and non-human. Then have the children compare, contrast, and rate the various traveling companions' suitability for different places or kinds of travel

Resources:

CC Antya 1.13–33

Activity: Tell the children a story of Lord Caitanya with His devotees & then have the children discuss, list, categorize, compare, or rate the various ways in which the devotee interact with each other and with Lord Caitanya in the story

Activity: Have the pupils research to list instances where Lord Caitanya exemplifies each of the 26 qualities of devotees

Resources: See the story list from Caitanya Caritāmṛta on pages 27-29 of this book.

Activity: Have the children write about the devotees arriving in Purī from Navadvīpa in the form of a newspaper story

Resources:

CC Madhya 11.67-118

Association of Saintly Persons: Resources

Activity: Have the children read or hear about Lord Caitanya's water sports with His devotees & then invent a water game

Resources:

CC Madhya 14.75-91

Activity: Help the children to make a list of everyone Lord Caitanya embraced and then discuss what would it be like to be hugged by Him. Have the children write a journal entry, poem, song, skit, draw a picture, etc. in groups or individually to represent what was discussed

Resources:

(This is a partial list)

CC Ādi 17.240
CC Madhya 1.217
CC Madhya 1.242
CC Madhya 7.68
CC Madhaya 8.56
CC Madhya 10.33
CC Madhya 11.16
CC Madhya 11.129
CC Madhya 11.158
CC Madhya 16.106
CC Madhya 16.253
CC Madhaya 16. 263-4
CC Madhaya 19.62
CC Antya 1.48
CC Antya 4.146
CC Antya 7.5
CC Antya 7.160
CC Antya 12.76
CC Antya 13.41
CC Antya 13.72
CC Antya 13.101
CC Antya 13.115

Association of Saintly Persons: Resources

Activity: Have the children read or hear about Śivānanda Sena traveling with devotees from Navadvīpa to Purī every year. Then they should draw a picture, write a poem, make up a song, or create a skit about this story that emphasizes the loving dealings between the devotees

Resources:

CC Madhya 16
CC Antya 1
CC Antya 12

Activity: The pupils read or hear about how Kṛṣṇadāsa left Lord Caitanya for the Bhaṭṭathāris. They then should create and perform a skit, or write a poem, or draw make a picture about the story. Then have a discussion about what we learn from this story about the power of association

Resources:

CC Madhya 9.224-234

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Holy Places

Learning aims:
Know the geography of Navadvīpa and spiritual significance

What children will accomplish by the end of this unit:

Meditation on some aspect of Navadvīpa—such as relationship with 9 processes, pastimes that occurred there, etc.

Assessing how well the aim has been achieved:

Children will be able to give facts about Navadvīpa, explain the significance of one or more places, and describe how the place affects them (emotionally, spiritually)

NOTE: Activities marked with an ॐ have resources in this section. Activities marked with an require resources not included in this guide to be gathered in advance

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Holy Places

All ages or mixed group:

ॐ Have the children memorize the names of the 9 islands of Navadvīpa & as well as the nine process of devotional service and then correlate them to each other

ॐ Have the children learn a song or verse about the 9 processes

ॐ Have the children learn and practice the etiquette for entering a holy place

4-7 years:

•Have the children engage in water play while pretending they are in the Gaṅgā
•Using a real temple, part of a room set aside with an altar, or a "pretend temple," have the children practice how to enter a temple area with taking off shoes, offering obeisances, etc.
Take the children on a "tour" through a building or outside area, pretending various places are different islands of Navavipa
Work with the children to create a symbolic map of the 9 islands of Navadvīpa , having them drawing pictures of each of the 9 processes for each one.
Bring various items made with neem for the children to examine and discuss. Talk about how Lord Caitanya was born under a neem tree and what neem is used for
Have the children create a model of Navadvīpa with sand & water
Have the children use colored paper or clay to make models of some of the flora or fauna found in Navadvīpa

7-11 years:

Go with the children to visit a river & have them contrast that river with Gaṅgā
Help the children make a geographically correct model, with clay, of the Navadvīpa area.

ॐ Give the children information about flooding in Navadvīpa and have them write up the information in the form of a report
Have the children create a map of holy sites in Navadvīpa—on paper, a board, or on the computer

ॐ Have the children trace Lord Caitanya's travels on a map
•Designate parts of a room or building as the different islands of Navadvīpa & have the children enact corresponding pastimes there or decorate the areas to show the pastimes or tell stories of corresponding pastimes in each place
Collect some hand-loomed cloth from Bengal and have the children compare & contrast this cloth with cloth from other parts of India, or from your locality
Have the children mark the time of the rainy season in east India on a calendar. Discuss the concept of seasons and how they differ in various parts of the world. Ask the children to suggest how having a specific rainy season influences life in an area, in contrast to places where rain comes throughout the year.

Holy Places

11-13 years:

Have the children create sculptures of the nine islands, with a representative pastime for each
•Have each of the children create a word search puzzle or crossword puzzle for places in Navadvīpa—then children should switch their puzzles with that of the other children and solve.
• Hold a debate where the children argue for & against living in Navadvīpa

Tell or read to the children how Lord Caitanya appeared under a Neem tree. Then have the children research and report on the properties of neem and how they are used in medicine, agriculture

Have the children calculate the distances & walking times between the places to which Lord Caitanaya traveled on any one of His tours. You can break into groups with each group working on a different tour of Lord Caitanya
•In groups or individually, have the children make posters or a film, PowerPoint advertising visiting Navadvīpa
Have the children make a collage of photos of floods in Navadvīpa in different years

14-18 years:

•Discuss with the pupils how to encourage many people to come to Navadvīpa while maintaining the ecology
Have pupils plan a project to help protect the ecology of dhāma

Working individually or in groups, have the pupils create a map to show Lord Caitanya's route from Navadvīpa to Purī and then through South India
Have the pupils compare and contrast the areas of Jagannātha Purī, Navadvīpa, and Vṛndāvana—they should decide on the areas for comparison and create a chart, graph, essay, or a combination of writing and graphics
Individually or in groups, pupils research and present a report in any of these forms—oral, written, PowerPoint, song, charts, etc. about what causes the monsoon in India
Have the pupils research the height of the Gaṅgā' flood waters in different years, and the area of flooding
Buy produce common to Bengal and work with pupils to cook some of the preparations listed in Caitanya-caritāmṛta. You can also have pupils create the shopping list and possibly shop with you, as well
•Have pupils research the history of cooking in Bengal from Lord Caitanya's time to the present day
•Have pupils give a report on the history of Navadvīpa, using a variety of media
•Have pupils study and report on the rivers in Navadvīpa—their changing courses, flooding, effect on agriculture, etc.
•Have pupils compare holy sites in Vṛndāvana & Navadvīpa in a graphic, writing, or both
•Have pupils plan a trip to Navadvīpa
•Have pupils research and report on the effect of periodic flooding on agriculture

Holy Places

Discuss Lord Caitanya's going to Vṛndāvana—once where He went with a group (where He did not go all the way to Vṛndāvana) and once where He traveled with only one companion. Act out traveling with a group and alone. Have pupils list and rank the benefits and problems of each. They should then list various kinds of travel and whether group or one companion would be best for each

ॐ Have pupils write Balabhadra's or Kṛṣṇadāsa's travel diary for a week with Lord Caitanya

Holy Places: Resources

Maps:
http://www.download32.com/Śrī-Navadvīpa-dhāma--pdf--i21552.html
http://www.mapsofindia.com/

Information on the nine islands of Navadvīpa:
http://www.radharani.com/Albums/TheNineIslandsofNavadvipa/index.html
http://gauranga1.tripod.com/id25.html (under Bhaktivinoda Ṭhākura, Navadvīpa-dhāma-Māhātmya and Navadvīpa bhava Taranga; only works with Internet Explorer)
http://www.thekrishnastore.com/Search.bok? (search: "Navadvīpa")
http://btg.Krishna.com/main.php?id=473

Activity: Have the children learn a song or verse about the 9 processes

Resources:

Bhajahū Re Mana Śrī Nanda-nandana
by Govinda Dāsa Kavirāja

verse 4:
śravaṇa, kīrtana, smaraṇa, vandana,
pāda-sevana, dāsya re
pūjana, sakhī-jana, ātma-nivedana
govinda-dāsa-abhilāṣa re
SYNONYMS
śravaṇa—hearing the glories of Lord Hari; kīrtana—chanting those glories; smaraṇa—constantly remembering Him; vandana—offering prayers to Him; pāda-sevana—serving the Lord's lotus feet; dāsya—serving the Supreme Lord as a servant; re—O!; pūjana—worshiping Him with flowers and incense and so forth; sakhī-jana—serving Him as a friend; ātma-nivedana—and completely offering the Lord one's very self; govinda-dāsa-abhilāṣa—(these nine processes of devotion are) the desire and great longing of Govinda dāsa; re—O!
TRANSLATION
Govinda Dāsa longs to hear the glories of Lord Hari, chant His glories, constantly remember Him, offer Him prayers, serve His lotus feet, become His servant, worship Him, serve Him as a friend, and completely offer Him his very self.

Srimad Bhagavatam 7.5.23-24:

śrī-prahrāda uvāca
śravaṇaṁ kīrtanaṁ viṣṇoḥ
smaraṇaṁ pāda-sevanam
arcanaṁ vandanaṁ dāsyaṁ
sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā

tan manye 'dhītam uttamam

Prahlāda Mahārāja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)—these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

Activity: Have the children memorize the names of the 9 islands of Navadvīpa & as well as the nine process of devotional service and then correlate them to each other

Resources:

a. Antardvīpa-Śrī Mayapur-Ātma Nivedanam (surrendering everything)
b. Sīmantadvīpa-Simuliya-Śravaṇa (Hearing)
c. Godrumadvīpa-Gadigaccha-Kīrtana(Chanting)
d. Madhyadvīpa-Majdia-Visnoh Smaraṇa (Remembering)
e. Koladvīpa-Navadvīpa city-Pāda-sevana(Serving the Lotus Feet of the Lord)
f. Ṛtudvīpa-Ratupura-Arcanā-(Worshipping)
g. Jahnudvīpa-Jannagara-Vandanam (Praying)
h. Modadruma-dvīpa-Mamgachi-Dāsya (Being a Servant)
i. Rudradvīpa-Rudrapara-Sakhyam (Being a Friend)

Holy Places: Resources

Activity: Have the children trace Lord Caitanya's travels on a map

Activity: Have the children calculate the distances & walking times between the places to which Lord Caitanaya traveled on any one of His tours. You can break into groups with each group working on a different tour of Lord Caitanya

Activity: Working individually or in groups, have the pupils create a map to show Lord Caitanya's route from Navadvīpa to Purī and then through South India

Resources:

See CC Madhya chapters 1 and 25 for a summary; otherwise Lord Caitanya's travels are detailed in the whole Madhya līlā

Activity: Have pupils write Balabhadra's or Kṛṣṇadāsa's travel diary for a week with Lord Caitanya

Resources:

See CC Madhya chapters 1 and 25 for a summary of Lord Caitanya's travels; otherwise Lord Caitanya's travels are detailed in the whole Madhya līlā

Activity: Give the children information about flooding in Navadvīpa and have them write up the information in the form of a report

Resources:

Sample:
When the Ganges burst her banks in 2007 the flood water in Navadwip was still high a week later, with the Ganges River flowing eighty centimeters above the extreme danger level. Thousands of people were cut off from main towns. They needed boats to bring them clean food and water. The police had removed about ten thousand people from their homes. Those people had moved to rescue camps. An official said at that time, "The flood will start to go down tomorrow because then no more water will come out of the Tilpara Dam." Even without any new water having been released into the Ganges, it took many days for the flood to disappear.

Holy Places: Resources

Outline of Navadvīpa Dhāma Māhātmya by Bhaktivinoda Ṭhākura

I. Śrī Navadvīpa Dhāma- 9 Holy Islands

a. Antardvīpa-Śrī Mayapur-Ātma Nivedanam (surrendering everything)
b. Sīmantadvīpa-Simuliya-Śravaṇa (Hearing)
c. Godrumadvīpa-Gadigaccha-Kīrtana(Chanting)
d. Madhyadvīpa-Majdia-Visnoh Smaraṇa (Remembering)
e. Koladvīpa-Navadvīpa city-Pāda-sevana(Serving the Lotus Feet of the Lord)
f. Ṛtudvīpa-Ratupura-Arcanā-(Worshipping)
g. Jahnudvīpa-Jannagara-Vandanam (Praying)
h. Modadruma-dvīpa-Mamgachi-Dāsya (Servant)
i. Rudradvīpa-Rudrapara-Sakhyam (Friend)

II. Parikramā-Khanda-General Glorification

a. Prayers praising Navadvīpa Dhāma
b. Navadvīpa and Śrī Caitanya's glories covered by Māyādevī
c. After Gauranga Līlā Māyādevī lifted her veil-Lord Nityānanda's order
d. Nityānanda begs everyone to take pure love of God Śrī Caitanya is distributing
e. Śrī Caitanya is Rādhā-Kṛṣṇa
f. By Gaura Nitai's mercy Kṛṣṇa prema is readily available
g. Jagai & Madhai recipients of Gaura Nitai's mercy regardless of sins
h. One who lives in Navadvīpa is most fortunate-achieves attraction for Kṛṣṇa
i. Remembers Navadvīpa achieves what one would receive if travels to all tīrthas
j. Seeing Navadvīpa gets love of Kṛṣṇa birth after birth
k. Even going to Navadvīpa for material comforts through pious activities one does not take another birth
l. Walking around Navadvīpa one gets the fruit of millions of asvamedha yajnas at every step
m. One who chants mantras in Navadvīpa obtains the sound of Caitanya as his mantra and freed from māyā.
n. 3 nights at Navadvīpa is equal to 10 years at other tīrthas

III.Measurement and Form of the Dhāma
Gauḍa Maṇḍala is

1.168 miles in circumference-Gaṅgā runs through the center.
2.form of 100 petaled lotus flower-Navadvīpa in the center.
3.circumference of the central stamen, Antardvīpa, is ten miles.
4.Navadvīpa's circumference is 32 miles.
5.v.Gauḍa Maṇḍala's diameter is 56 miles and radius is 28 miles.
6.Center point is Yogapīṭha, Śrī Caitanya's birth place.
7.Gauḍa Maṇḍala is made of touchstone and full of knowledge and bliss.

8.3 spiritual energies, sandhini, samvit, hladhini are ever present in Dhāma.

a. Dhāma is only seen as material by one who is covered by Māyā.

b. Śrī Caitanya's pastimes are deep and mundane logic troublesome. (Keśava Kasmiri)

c. Kali Yuga all holy places are weak and Navadvīpa supremely strong.

IV. Procedure for Parikramā of the Dhāma

a. Within the 16 Krośas of the Dhāma (1 Krośa=2 miles) are 16 rivers.

b. Eastern bank of Gaṅgā are 4 islands.

c. Western bank are 5 islands.

d. Tributaries of Gaṅgā give the dhāma its splendor. 173, (rivers)

e. Rivers of Navadvīpa-Gaṅgā, Yamunā, Sarasvatī, Tamraparni, Krtamala, Brahmaputra, Sarayū, Narmadā, Sindhu, Kāverī, Gomatī, Godāvarī. 173(rivers),

f. Rivers sometimes dry up or flood.

g. Śvetadvīpa, Vaikuṇṭha, Goloka, and Vṛndāvana reside in Navadvīpa at all times.

h. 7 Holy cities, Ayodhya, Mathurā, Haridvāra, Kāśī, Kanci, Avanti (Ujjain), Dvārakā are always present in their own places in Navadvīpa Dhāma

i. Order of Parikramā 1st darśana of Mayapur at Antardvīpa, then Sīmantadvīpa (north), then south to Godumadvipa, then Madhyadvīpa. Then cross the Gaṅgā and to Koladvīpa, then to Ṛtudvīpa, then Jahnudvīpa, then Modradrumadvipa, and then Rudradvīpa. Cross Gaṅgā and back to Mayapur. Respectfully enter temple of Jagannātha Miśra and Śacīdevī and take darśana of the Lord

j. Best time for Parikramā-tithi of Makara saptamī up to the full moon or purnima of Phalguna

V. Śrī Jīva hears about Navadvīpa-dhāma

a. Śrī Jīva travels to Navadvīpa

b. Śrī Jīva's meeting Lord Nityānanda

c. Nityānanda instructs Jīva Gosvāmī

1.Where to go

2.Who to take shelter of "

3.Navadvīpa dhāma "

a. Kṛṣṇaloka has 2 states of emotion-1. Madhurya-Vṛndāvana-sweetness 2. Audarya-Navadvīpa-munificence

b. No difference between Vṛndāvana and Navadvīpa- only difference is manifestation of rasas. Same as (d)

VI. Śrī Mayapur & Antardvīpa

a. Navadvīpa is 16 krośas (32 miles). In the middle is Antardvīpa. Central point is Mayapur. Yogapīṭha is the place of Śrī Caitanya and Pañca-tattva's eternal pastimes. Most glorious of all places is Yogapīṭha.

b. The dhāma covered by the Gaṅgā. By the desire of the Lord it will be revealed and shine effulgently.
c. Gauranga never leaves Mayapur
d. Antardvīpa surrounds Mayapur-Lord Brahma received Gauranga's darśana in Antardvīpa.
e. Śrī Jīva takes darśana of Mother Śacī by Nityānanda's grace. Mother Śacī and Visnupriya cook for Nityānanda and Jīva honors His remnants.
f. Śrī Jīva introduced to Vamsivadana an associate of Gauranga and incarnation of Kṛṣṇa's flute.
g. Jagannātha Miśra's temple. Tulasī bower and Nimba tree sent back to spiritual world.
h. 200 meters north. Śrīvāsa Ṭhākura's courtyard.
i. Advaita's house 20 meters north. Gadadhara's house 10 meters east.
j. Vṛddha Śiva temple. Guardian of Mayapur, where the prauḍhā māyā energy (spiritual perception) is eternally situated.
k. Mayapura will be covered for 100 yrs. and then be uncovered. Devotees will build temples and one exceedingly wonderful temple will be built from which Gauranga's service will be preached everywhere. Prauḍhā Māyā and Vṛddha Śiva will again come and reveal the spiritual dhāma.
l. West side of Gaṅgā is Paradanga. North of that is Chinadanga. These areas are non different from Vṛndāvana. Directions North-South-East -West
m. 6 meters from Vṛddha Śiva ghāṭa is Gauranga's own ghāṭa.
n. 30 meters north is Madhai's ghāṭa. 10 meters north is Barakona ghāṭa constructed by Viśvakarmā by Kṛṣṇa's order.
o. East of Mayapur is Antardvīpa. Refer to l.
p. Rediscovery of Mayapur-large mound with vegetation 1000 meters from remaining place and ten meters Vrdhha Śiva temple. From these all other places can be understood.
q. Antardvīpa- Brahma performed austerities here to receive Gauranga's mercy after Brahma vimohan līlā. Antara (secret words) the advent of Śrī Caitanya told to Brahma by Gauranga.

VII. Śrī Ganganagara, Pṛthu Kuṇḍa, Sīmantadvīpa, Saradanga, Visrama sthana

a. Śrī Ganganagara history- Bhagiratha of the Raghu dynasty led the way as Gaṅgā descended. At this place Gangadevi stopped to worship Gauranga. Bhagiratha became disturbed because she stopped but Gaṅgā told him after her worship she would proceed. One who fasts, bathes and worships Gaurange here will cross over material existence and deliver 1000 ancestors to Goloka after death.
b. Pṛthu Kuṇḍa-Pṛthu Mahārāja in Satya-yuga leveled hills in that area and effulgence came forth. Pṛthu as Saktyavesa realized the significance of Navadvīpa and built a beautiful Kuṇḍa. Also known as Ballal-dighi

c. Sīmantadvīpa- In Satya-yuga Parvati heard from Śiva the glories of Gauranga and went to this place. In meditation Parvati received mercy of Gauranga by darśana and she took the dust from his lotus feet and put it in the part of her hair (simanta).
d. Chand Kazi village-Chand Kazi was Kamsa in Kṛṣṇa līlā. Received mercy of Gauranga.
e. Sankhavanik-Jagannātha resides here w/ his sabaras. Non-different from Purī.
f. Tantuvaya grama-cottage of Kolavech Sridara-Visrama sthana (place of resting)
g. Viśvakarmā-demigod architect built 60 wide ponds-one is near Sridhara's house and Caitanya bathed in that pond and ate the bananas from his patch.

VIII. Suvarnavihara and Śrī Devapalli

a. Suvarnavihara history- Satya-yuga well known king named Suvarna Sena lived here. The king was a materialist and Narada Muni enlightened him about devotional service and Śrī Caitanya' merciful advent in Kali-yuga. 32 (monarchy)
b. Devapalli history- After Lord Nṛsiṁhadeva killed Hiranyakasipu he came to this lake to rest. Lord Brahma and other demigods came to this place to live and formed a village by building houses on hills.
c. Nṛsiṁhadeva temple has been here since that time.

IX. Śrī Harihara-kṣetra, Maha Varanasi, and Godruma

a. Eastern bank of Alakananda is Harihara-kṣetra. A wonderful deity was predicted by Nityānanda to be discovered here. Combined form of Śiva and Visnu.
b. Kāśī or Maha-Varanasi- Different from Kāśī because Śiva constantly chants the glories of lord Gauranga. Called Maha-Varanasi because there is no fear of death.
c. Godrumadvīpa history- After Indra was forgiven by Kṛṣṇa for his offense of raining of Vṛndāvana and Kṛṣṇa lifted Govardhana, Indra approached Surabhi cow in a repentant mood. Surabhi told Indra of Navadvīpa dhāma and Nimai. They both went to this place and worshipped Gauranga. Receiving Gauranga's darśana. Surabhi remained there next to banyan tree and constantly worshipped Gauranga. Therefore the place is called Go(cow) druma.(tree).
d. Additional history of Godrumadvīpa- Markendeya Ṛṣi took a benediction of life for 7 kalpas. During the devastation he wandered in the flood looking for a place to reside. Markendeya fell unconscious in the waters of devastation and was saved by Surabhi, who brought him to Godrumdvipa and taught him to worship Gauranga. The island of Godrumdvipa was one billion krośas in size and full of trees, flowers, birds and other animals chanting the glories of Gauranga.

X. Descriptions of Śrī Madhyadvīpa and Naimisa

a. Madhyadvīpa- 7 ṛṣis (sons of Brahma in this Manu's reign) stayed at this place by the instruction of Brahma and worshipped Lord Gauranga. After many austerities and becoming fixed in devotional service by worshipping Gauranga the 7 Ṛṣis re-

ceived darśana so Gauranga at noon. Madhyahna means noon. They were instructed by Gauranga to go to Kumarahatta and live.
b. To the south of this is the Gomati River and beside it is Naimisaranya. Saunaka and sages at the beginning of Kali-yuga heard from Suta the glories of Gauranga here. Śiva mounted Brahmas swan and came here to hear the Puranas. Śiva and his followers also chanted the glories of Gauranga here.

XI. Description of Brahma Puskara, Śrī Uccahatta and the Sequence of Parikramā.

a. Brāhmaṇa Puskara (Brahmanapura)-brāhmaṇa Divdasa gave up family life and went on pilgrimage. Puskara-tīrtha was very dear to him but when he reached Navadvīpa he had a dream which insrtucted if he stayed in Navadvīpa he would receive a great treasure. He built a cottage and stayed until he was old. Wept because he could no longer go to Puskara due to age. The personality of Puskara came before him and said take a bath in this pond and Puskara will be before you. Divdasa did as instructed and the holy place was revealed to him. Puskara told him Navadvīpa was the embodiment of all tīrthas.
b. Ucchahatta (Kuruksetra) all holy places that are in Kuruksetra are present in Navadvīpa at this place. The demigods came here to meet and discuss the glories of Śrī Gauranga. Devas came here and set up a market (hatta) for the discussion of Gauranga's pastimes. (Hattadanga).

XII. Śrī Koladvīpa, Śrī Samudragada, Śrī Campahatta and descriptions regarding Jayadev.

a. Pancaveni-joining of five holy rivers. Bhagirathi, Mandakini, Alakananda, Sarasvatī, Yamunā. Manasa Gaṅgā also flows here. Also called Maha-Prayaga
b. Koladvīpa-(Kola-boar) one devotee of Varāha named Vasudeva received His darśana because of pure service. Varāha informed His devotee that in Kali-yuga Gauranga pastimes will be performed and he would be blessed to take birth during that time to particapate in Gaura līlā. After researching scripture he found references to Gauranga's advent and always chanted Gaura in his mind. Named that place Koladvīpa Parvata after the mountainous form of Varāha.
c. Samudragada-Samudra Sena was a great devotee of Kṛṣṇa. When Bhima entered his kingdom to conquer all directions, Samudra Sena decided to defeat Bhima so that Kṛṣṇa would come to help and Samudra would have Kṛṣṇa's darśana. After doing so Kṛṣṇa came to save Bhima and Samudra revealed his intention. Samudra begged to see Kṛṣṇa and Gaura's pastimes and by Kṛṣṇa's grace he saw both. Kṛṣṇa then disappeared and Samudra submitted to Bhima.
d. Campahatta- (market of Campaka flowers) Campakalata took Campak flowers from here and made garlands for Rādhā-Kṛṣṇa. Then materialist took over and made a market for selling the flowers
e. Jayadev (the poet)-lived in Navadvīpa where he wrote das-avatara. Laksmana Sena, the king, read this poem and visited Jaydev in disguise as a Vaiṣṇava. Jayadev knew he was the king and refused to live in his palace which was Laksmana' request.

However Jayadev agreed to live in Campahatta where the king built he and his wife Padmavati a cottage. By their devotion and garlands of Campaka flowers offered daily the Lord in his Campaka color as Gaura appeared before them. Gaura told them of His upcoming pastimes and requested them to go to Jaganath Purī. In great ecstasy they left for Purī.

XIII. Description of Ṛtudvīpa and Rādhā Kuṇḍa

a. Ṛtudvīpa-beautiful town full of trees, flowers, humming bees.
b. Nityānanda's cowherd boy ecstasy.
c. Rādhā Kuṇḍa and Syāma Kuṇḍa-Gaurahari would perform kīrtana and become immersed in singing Kṛṣṇa's glories.

XIV. Description of Vidyanagara and Jahnudvīpa

a. Vidyanagara-at the time of pralaya Navadvīpa remains as the eternal 8 petal lotus. Matsya avatara carried the Vedas to this place. Vedas, which contain all vidya, were naturally brought to Vidyanagara. 281
b. Brahma became inclined to start creation & received Kṛṣṇa's mercy here . Sarasvatī appears from Brahma's tongue.
c. All ṛṣis study their respective branches of the Vedas at this holy place.
d. Valmiki came to Vidyanagara and received the mercy of Narada and received the Ramayana.
e. Dhanvantari received the Ayur Veda here.
f. Visvamitra received Dhanur Veda here.
g. Shaunaka and other ṛṣis received mantras at Vidyanagara.
h. Brahma produced the four Vedas.
i. Kapila created Sankhya here and Gautama brought forth logic and argument.
j. Kanabhuk produced the Vaisesika philosophy here and Patanjali the Yoga Sutra.
k. Jaimini wrote the Karma Mimamsa sastra and Vedavyasa wrote the Puranas.
l. 5 Ṛṣis wrote the Pancaratna to teach practical devotional service.
m. Brhaspati took birth here as Sārvabhauma to take part in Gaura līlā.
n. Jahnudvīpa-Sage Jahnu Muni lived here. Performed austerities and received darśana of Gauranga.
o. Jahnu also drank the Gaṅgā because she took his acamana cup. Bhagiratha worshipped Jahnu and he released the Gaṅgā from his body.
p. Bhisma visits his grandfather Jahnu here and receives higher knowledge, which in turn he teaches to Yudhisthira at Kuruksetra.

XV. Description of Śrī Modadruma-dvīpa and Rama-līlā

a. Modadruma-dvīpa is Ayodhya
b. Rama was banished to the forest here and built a hut under a huge banyan tree and lived here happily for some time.

c. Rama tells Sita that he will appear in Kali-yuga in a beautiful golden form.
d. Aditi is Kausalya and becomes mother Śacī in Gauranga līlā. Sita will become Visnupriya
e. Rama's friend Guhaka takes birth in Gaura līlā to serve him as Sadananda Vipra Bhattacarya

XVI. Śrī Vaikunthapura, Rudradvīpa and Pulina

a. Vaikunthapura-the abode of Nārāyaṇa situated in Navadvīpa- Nārāyaṇa and His energies, Śrī, Bhu, Nila. Brahman radiates from this abode.
b. Ramunujacarya- went to Purī and Lord Jagsnnatha appeared to him and instructed him to go to Navadvīpa
c. Ramanuja heard pastimes of Gaurahari and became agitated by love for Him.
d. Ramunuja was advised not to broadcast Gauranga's glories but to teach dasya rasa and within his mind cultivate Gaura prema.
e. Gauranga blesses Ramunuja with darśana and the touch of his lotus feet.
f. Mahatpura-5 Pandavas and Draupadi came to Bengal during exile. There were 5 banyan trees which have disappeared since this time
g. Yudhisthira's dream- dreamt of Gauranga and the glories of Navadvīpa. Ordered to go to Purī.
h. Madhvacarya went to Navadvīpa and Gauranga appeared to him in a dream. Ordered him to defeat Mayavadis and worship Gaurahari secretly.
i. Rudradvīpa- 2 divisions Sankarapura and Rudradvīpa. Sankaracarya visited wth his followers. Gauranga appeared to him and ordered him to leave so as the devotees would not be contaminated by Mayavadi philosophy, even though in his heart Sankara was a devotee and incarnation of Śiva
j. 11 Rudras reside in Rudradvīpa. Visnusvami visited Navadvīpa. Śiva appeared to Visnusvami and granted him boon to perfect a sampradaya that will teach devotional service. By Śiva's mercy Visnusvami worshipped Gauranga who appeared to him and told him to teach purified monism through his sampradaya. He would appear as Vallabha Bhatta in Gaura-līlā.

XVII. Bilvapaksa and Bharadvaj-tila

a. Bilvapaksa is Bilvavana in Vṛndāvana.
b. Nmbarka Swami blessed by Gauranga-originally he was a devotee of Śiva who was granted by Śiva Kṛṣṇa bhakti. Instructed by Śiva to seek out the 4 Kumaras in the bilva forest and receive instructions from them on devotional service.
c. B y virtue of Nimbarka's devotion Rādhā-Kṛṣṇa appeared to him and revealed Their transcendental form of Śrī Caitanya. He was instructed not to reveal this secret but to worship him in his heart. He would take birth in Gaura līlā as Kesava Kashmiri.

d. Bharadvaj-tila- Bharadvaj Muni came to this hill and worshipped Gauranga who appeard befor him. Gauranga told him when He appeared Bharadvaj would be able to see this form again. Bharadvaj fainted out of love and Gaurahari disappeared.

XVIII. Jīva Gosvāmī's Questions and Answers

a. Question by Jīva to Nityānanda-if Vṛndāvana and Navadvīpa are non-different why leave Navadvīpa and go to Vṛndāvana.
b. Answer by Nityānanda-Vṛndāvana and Navadvīpa are one in principle. Vṛndāvana is the receptacle of rasa but one must be qualified to taste that rasa. If one is not qualified for that sweetness then by offenses that sweetness can turn sour. In Kali-yuga offenses are continuous and therefore Navadvīpa can purify and qualify the living entity for the rasa of Rādhā Kṛṣṇa. If one lives in Navadvīpa and takes shelter of the holy name then love of Kṛṣṇa will manifest in the heart by Gauranga's mercy.

Bringing the Festival into the Rest of the Curriculum

Many of the activities in this guide relate to other aspects of the curriculum. Here are ideas for further extension

Language:

Lord Caitanya's early pastimes:
Poetry of Keshava Kasmiri describing the Ganges
Using grammar to teach about Kṛṣṇa's name and pastimes

Lord Caitanya's later pastimes:
Rūpa Gosvāmī's poetry and dramas
Poetry of the Śikṣāṣṭaka, including similes and metaphors
Many meanings of the atmarama verse
Ramananda roya's descriptions of Kṛṣṇa
Comparison of mind to yogi
Dramas about the goddess of fortune

Navadvīpa area and the nine process of devotion:
Analogy of islands associated with nine processes

Dance & Drama, Music:

Lord Caitanya's early pastimes:
Kīrtana with instruments at Śrīvāsa's house

Lord Caitanya's later pastimes:
Kīrtanas at Jagannātha Purī
Dancing with Haridasa's body
Ramananda Roya instructing the temple dancing girls
The drama of the goddess of fortune
Playing like monkeys or cowherd boys
Movements at Rathayatra to communicate between Lord Caitanya and Jagannātha through dance
Dancing with the animals in the Jarikanda Forest

Science:

Lord Caitanya's early pastimes:
Astrological chart of the child Nimai
Eating dirt—how food comes from plants
Neem trees and their benefits
Growing a mango tree from seed
Moving the clouds during kīrtana

Lord Caitanya's later pastimes:
Food groups and healthy eating: Many accounts of food preparations at Sarvabhavana's house, the bags of Damayanti. feast after the passing of Haridasa, and more

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Grass and Trees: more tolerant than a tree and humbler than a blade of grass

Navadvīpa area and the nine process of devotion:
trees: tulasī, Nimba and Banyan
floods: Mayapura flooded

Geography:

Lord Caitanya's early pastimes:
School-community relations: Lord Caitanya as a teacher, student oposition
Role of the brāhmaṇas in village society

Lord Caitanya's later pastimes:
Jagannātha Purī—climate, customs, people, etc.
Travels through South India and to Vrindavana

Navadvīpa area and the nine process of devotion:
Islands and island countries
Ganges River area—flora, fauna, farming, culture, traditional homes. products, etc.

Mathematics:

Lord Caitanya's early pastimes:

Lord Caitanya's later pastimes:
Weights and measures: sandalwood for Gopala Deity, Damayanti's prasādam
Time: one moment's separation
Multiplication: Kīrtana parties at Rathayatra
Calculating the route of Lord Caitanya through South India and to Vrindavana

Navadvīpa area and the nine process of devotion:
Calculating area, perimeter, diameter, etc. of Navadvīpa and each of the islands
Time, clock, calendar: how Mayapur was covered for 100 years then revealed
Length: of the various rivers

Health & Safety :

Lord Caitanya's early pastimes:
The thieves who carried Lord Caitanya away—child protection
Value of neem tree

Lord Caitanya's later pastimes:
Communicable diseases, and preventive measures against disease and disease: Sanātana's itchy sores; curing the leper Vasudeva
Water safety: fisherman's net
Lord Caitanya standing up in the boat in Vrndavana
Kṛṣṇa dasa allured by the Battaharis

Sanātana Gosvāmī and the innkeeper who wanted to steal his gold

Navadvīpa area and the nine process of devotion:
Currents in the Ganges
Boating safety

Art:

Lord Caitanya's early pastimes:
Girls making a Deity to worship to get a good husband
Dressing Lord Caitanya for the kīrtana to the Kazi's house
Sitting on the dirty clay pots—making clay cooking pots
Marks on Lord Caitanya's lotus feet

Lord Caitanya's later pastimes:
Descriptions of Lord Jagannātha at Purī
Sculpture of the body of Lord Caitanya in His various ecstatic manifestations

Navadvīpa area and the nine process of devotion:
Sculpture of the islands and the processes they represent

Kåñëa Consciousness: Related Topics:

Lord Caitanya's early pastimes:
Vegetarianism, non-violence, inter-religious dialogue: debate with Kazi
Demigods: Demigods visit the newborn Nimai, Sarasvatī gives a lesson to Keshava Kasmiri
Yugas: Sankirtana as yuga dharma
Incarnations: Lord Caitanya appears as answer to Advaita Ācārya's prayers
Guru/disciple: Lord Caitanya taking initiation from Isvara Purī and sannyasa from Keshava Bharati
Fasting/vows: Lord Caitanya asking His mother to follow Ekadasi
Kīrtana: Mass chanting to the Kazi's house and in Srivatsa's house
Deity worship: Advaita Ācārya worships saligram
Renunciation: Lord Caitanya taking sannyasa
Moksa—personal and impersonal: Lord Caitanya eating dirt

Lord Caitanya's later pastimes:
Moksa—personal and impersonal: Debate with Mayavadis
Spiritual activities: talks with Rūpa Gosvāmī and Sanātana Gosvāmī, Śikṣāṣṭaka
Nature of reality: talks with Sanātana Gosvāmī and with Ramananda Roya
Incarnations: talks with Venkata Bhatta
Spiritual practices/ Deity worship: Story of Gopala Deity (witness)
Renunciation: Raghunatha dasa Gosvāmī, Junior Haridasa

Navadvīpa area and the nine process of devotion:
Demigods: Śiva temple guards Mayapur, Parvati hears about Lord Caitanya from Śiva, Viśvakarmā built a pond, Brahma and other gods formed a village where Nṛsiṁha appeared, Aditi becomes

Gaura-pūrṇimā: Phālgunī Pūrṇimā

Yugas: In Satya yuga, King Suvarna Sena hears about Navadvīpa from Narada; Ramacandra in Treta yuga tells Sita He'll appear in Kali yuga
Processes of devotion: represented by each of the nine islands

Values:

Humility:
King Prataparuda sweeps the road
Tolerating the insults of Ramacandra Purī
Sanātana Gosvāmī walks on the hot sands
Raghunatha dasa Gosvāmī renunciation
Lord Caitanya sitting in the foot washing place in Benaras
Empathy:
story of Mrgari
Vasudeva the leper
Vasudeva Datta
Haridasa delivering the prostitute
Lord Caitanya bringing the Rama bhakta the section from the Kurma Purana
Sivananda Sena's care of the dog
Self-discipline:
Reducing eating because of Ramacandra Purī's criticism
Austerity of Raghunatha dasa Gosvāmī
Haridasa's daily chanting vow
Haridasa refusing Māyādevī
Lord Caitanya refusing scented oil or soft beds
Respect:
Third verse of Śikṣāṣṭaka
Lord Caitanya's dealings with His mother
Sārvabhauma and Lord Caitanya's dealings with each other
Prakāśānanda Sarasvatī and Lord Caitanya's dealings with each other
Lord Caitanya serving prasādam to the devotees
Amoga's offense to Lord Caitanya
Gopāla Cakravartī's insult to Haridasa
Ramacandra Khan insulting Haridasa and Lord Nityānanda
The passing and funeral of Haridasa
Govinda serving Lord Caitanya
Integrity:
Lord Caitanya's instructions to the sons of Bhavananda Roya in relation to the incident with Gopinatha Patanayaka
Lord Caitanya's refusal to use scented oil or sleep on comfortable beds
Courage:
Traveling through the Jarikanda Forest
Madhavendra Purī traveling to get sandalwood paste
The young brāhmaṇa's faith that Gopala would come as a witness
Mrgari's breaking of his bow
Gratitude:

King Prataparuda giving Ramananda Roya retirement with full salary
Sārvabhauma's description of how Lord Caitanya had turned a crow into Garuda
Mukunda dancing when hearing that he would see Lord Caitanya after 10 million births

Religious Education:

1. To enrich pupils' faith by providing positive, memorable experiences

Many of the activities in the Deity section involve pupils directly doing service for the Deity. In the Holy Name section, there are activities related to trying different kīrtana styles and having public kīrtana

2. To nurture pupils' innate aptitude for inquisitive, reflective and philosophical thought

Many of the activities in the scripture section relate to this aim because the pupils are engaging in reflection about the scriptures. The focus in the Holy Name section on the Śikṣāṣṭaka involves much reflective philosophical thought and discussion. In the Holy Places section, pupils reflect on the value of Navadvīpa and the challenges to the environment there.

3. To enhance pupils' spiritual knowledge, understanding and personal realisation

Many of the activities in the scripture section relate to this aim, particularly the ones that involve knowing the stories from scripture. The focus in the Holy Name section on the Śikṣāṣṭaka involves depth of knowledge and realisation. Some activities in the Saintly Persons section involve personal realisation of our devotional relationships.

4. To encourage pupils' application of religious and moral principles in everyday life

In the Saintly Association section there are activities regarding moral principles and the importance of association and friendship.

5. To promote character formation and self-understanding

In the Saintly Association section there are activities regarding moral development.

6. To empower pupils in self-expression and the authentic representation of their own traditions

In the Deity section, there are many activities involving using creative and artistic work in a traditionally authentic way. In the Saintly Association section there are activities regarding the various branches of the tradition. In the Holy Places section, there are many activities related to the authentic practice of bhakti as demonstrated in the nine practices of devotion.

7. To enable pupils to live harmoniously in today's culturally plural societies

8. To equip pupils with esteem in their own faith traditions and respect for others

In the Saintly Association section there are activities regarding great persons in the tradition's history.

9. To enhance pupil's taste for service and spiritual activities

In the Deity section the pupils have many opportunities to relish spiritual activities. In the Holy Name section there are opportunities to relish spiritual activities of chanting. In the Holy Places section there are many activities related to the nine practices of devotion.

10. To nurture children's natural attraction for God (Lord Kṛṣṇa) as their dearest friend.

Many of the activities in the scripture section relate to this aim since they include knowledge of, and meditation on, the character and pastimes of Lord Caitanya. In the Deity section, there are a number of activities where the children meditate on Lord Caitanya's form and His sweet dealing with His devotees. They also render friendly and intimate service to Him. In the Saintly Association section there are activities regarding the love between the Lord and His devotees.

The Brāhmaṇa's Offering

A wandering brāhmaṇa with his Deity, Gopāla, once came to the house of Jagannātha Miśra. Jagannātha Miśra received him well and offered him all facility to worship his Deity. The pilgrim had been traveling and wanted to cook an offering for Gopāla. He made many nice preparations and with a satisfied mind he began to offer the, asking Gopāla to please come and enjoy the foodstuffs.

When the brāhmaṇa was offering the food, Lord Caitanya came directly to the altar and began to eat the offering without hesitation.

"Oh, no!" cried the brāhmaṇa. "This child has touched the offering. It is now spoiled and cannot be given to Gopāla."

Lord Caitanya was scolded by His father and taken to a separate house. "Please cook again," Jagannātha Miśra encourage the brāhmaṇa. "The boy is far away. He will not spoil your offering this time."
The brāhmaṇa agreed and cooked some simple preparations for the pleasure of Gopāla. When they were ready, he sat down to chant his mantra for offering foodstuffs to the Deity. Even though Lord Caitanya was taken out of the house, He somehow appeared just as the brāhmaṇa was calling for Gopāla to come and enjoy the offering. Once again Lord Caitanya began to eat the foodstuffs without hesitation.

"Oh, no!" cried the brāhmaṇa. "This boy has come again and spoiled my offering."

Jagannātha Miśra was angry with Lord Caitanya and scolded Him sternly. "Why have You done this again?" he said angrily to his son. Then he put the child to bed in His room. Jagannātha Miśra implored the brāhmaṇa to cook again for Lord Gopāla but the brāhmaṇa hesitated. It was late and he was tired from his day of traveling.

"Now I have put the boy to rest. He is asleep and will not touch your offering. Please cook again," said Jagannātha Miśra. At last the brāhmaṇa agreed.

It was the middle of the night when the brāhmaṇa's offering was ready. He sat down to chant his mantra but as soon as he called for Gopāla to eat the offering, the child Lord Caitanya appeared. The brāhmaṇa cried and cried but because everyone was asleep, no one heard him.

At that time Lord Caitanya revealed His real form as Lord Gopāla, to the brāhmaṇa. Not only did He show the brāhmaṇa His own form, but He showed him all of Vṛndāvana, including the forests, cows, cowherd boys and gopīs. The brāhmaṇa, being a good devotee of Lord Gopāla, was overwhelmed with joy. He danced and chanted jubilantly, having seen the Lord with his own eyes.

Sārvabhauma Bhaṭṭācārya part one

Once, Lord Caitanya went to Jagannātha Purī to worship the Deity in the Jagannātha temple. When He entered the temple of the Lord, He at once became overwhelmed and fell on the floor in a trance. The custodians of the temple did not know who Lord Caitanya was. They could not understand why He was lying on the floor.

The chief paṇḍita in the court of the king of Orissa was a man named Sārvabhauma Bhaṭṭācārya. Jagannātha Purī is a village in Orissa and the Bhaṭṭācārya happened to be visiting the temple of Lord Jagannātha. When he saw the luster of the body of Mahāprabhu, he could understand that he was not an ordinary sannyāsī. He also knew that the Lord's spiritual trance was not an ordinary show.

Sārvabhauma Bhaṭṭācārya asked the temple custodians to take the unconscious sannyāsī to his own home so that he could observe His state of trance. The bhaṭṭācārya was such an intelligent scholar that he knew just how to test all of Mahāprabhu's symptoms according to the scriptures.

He observed the movements of the stomach, the beating of the heart, the breathing of the nostrils and the Lord's pulse. He found that the Lord's trance was out of genuine spiritual love and he began to try to awaken Him but Lord Caitanya could not be awakened by any means. Sārvabhauma Bhaṭṭācārya did not know who the beautiful sannyāsī was and he was bewildered when he could not bring Mahāprabhu out of His trance.

In the meantime, Nityānanada Prabhu, Gadādhara Paṇḍita and some other companions of the Lord arrived in Jagannātha Purī. They met Gopinātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya and he took them to see Lord Caitanya. At once the Lord's companions began to chant the holy name of Lord Hari. The Lord awoke when He heard the holy name and began to chant with His devotees. Sārvabhauma Bhaṭṭācārya asked the Lord and His devotees to remain at the house as guests. They all went to bathe in the sea and fine meals were provided for everyone.

It came to be known later on that Sārvabhauma Bhaṭṭācārya was a class friend of the grandfather of Lord Caitanya, Nīlāmbara Cakravartī. The bhaṭṭācārya then took even more interest in the young sannyāsī and decided that he would teach the Vedānta to Him.

At this time, Sārvabhauma Bhaṭṭācārya was not a Vaiṣṇava. He was a Māyāvādī. Although he was very intelligent and was able to speak on all the different scriptures he did not know that devotional service is the goal of all the scriptures.

In a mood of humility, the Lord agreed to take lessons from the bhaṭṭācārya. Together they sat in the temple of Lord Jagannātha and for seven days straight, Sārvabhauma Bhaṭṭācārya spoke on Vedic knowledge. Lord Caitanya never interrupted not even asked a question. This silence caused the bhaṭṭācārya anxiety and at last he said, "I have been speaking for seven days but you have neither made a comment nor asked a single question. Why is this?"

Sārvabhauma Bhaṭṭācārya part one continued

"I am a fool," said Lord Caitanya. "I am hearing you simply because it is my duty."

"But if You don't understand what I am saying, why don't You ask questions?" asked the bhaṭṭācārya. "Why do You simply sit there silently?"

"My dear sir," said the Lord. "As far as Vedānta is concerned, I understand the meaning quite well. However, I cannot understand your explanation at all." By this statement Lord Caitanya meant that if someone hears the scriptures from a pure devotee who knows the goal of life (devotional service), the scriptures are easily understood. But non-devotees give the wrong understanding of the scriptures and confuse everyone.

After that Lord Caitanya began to explain Vedānta to Sārvabhauma Bhaṭṭācārya the way it really is. He said that the scriptures are meant to teach us three things;

1. Our relationship with Kṛṣṇa
2. Service to Kṛṣṇa
3. Love of Kṛṣṇa

Mahāprabhu also explained many verses from the scriptures and defeated all the arguments of the great scholar, Sārvabhauma Bhaṭṭācārya.

At last the bhaṭṭācārya understood that Lord Caitanya was actually Lord Kṛṣṇa Himself. He fell down at the Lord's feet. The Lord embraced Sārvabhauma Bhaṭṭācārya and the great scholar began to laugh, cry, chant, dance and tremble as he thought about the greatness of Lord Caitanya. He immediately wrote 100 verses in praise of Lord Caitanya. Mahāprabhu like the humble behaviour of Sārvabhauma Bhaṭṭācārya and showed him His own form, first with four hands and then with six hands. This six-handed form held a bow, arrow, flute, sannyāsī staff and water pot.

The two most famous verses written by Sārvabhauma Bhaṭṭācārya are as follows:

1. Let me surrender unto the Personality of Godhead who has appeared now as Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, knowledge and devotional service to Himself.

2. Since pure devotional service of the Lord has been lost in time, the Lord has appeared to teach these principles. Therefore, I offer my obeisances unto His lotus feet.

From that day on Sārvabhauma Bhaṭṭācārya remained the greatest of Lord Caitanya's devotees.

Sārvabhauma Bhaṭṭācārya, part two

The scholar Sārvabhauma Bhaṭṭācārya had tried to instruct Lord Caitanya form his knowledge of Vedānta but the Lord had instead converted the bhaṭṭācārya into a Vaiṣṇava. The scholar saw the six-armed form of the Lord and he composed one hundred verses in praise of Mahāprabhu. Thus the bhaṭṭācārya became an important devotee in Caitanya's movement.

After seeing the sincere humility of Sārvabhauma Bhaṭṭācārya, Lord Caitanya told him to go home. The bhaṭṭācārya said, "You have descended to deliver the fallen souls of this material world. It is wonderful indeed that You have turned a stone-hearted man like me into a devotee." Then the bhaṭṭācārya went home and send various kinds of prasādam to Lord Caitanya.

The next morning, Mahāprabhu went to the temple of Jagannātha to see Mangala ārātika. The priests in the temple gave Him a garland and offered Him nice prasādam. The Lord took the flowers and prasādam and went directly to the house of Sārvabhauma Bhaṭṭācārya. Although it was early in the morning, the bhaṭṭācārya understood that the Lord had come and was knocking on his door. He rose from his bed at once and began to call out, "Kṛṣṇa! Kṛṣṇa!" The Lord was pleased to hear this.

Sārvabhauma Bhaṭṭācārya tried to receive the Lord with all care at the early hour of the morning. He offered Mahāprabhu a nice seat and they talked together. Lord Caitanya offered him the garland and prasādam from the temple of Lord Jagannātha. Sārvabhauma was pleased to receive mercy from the hands of the Lord himself.

Sārvabhauma began to eat the prasādam although he had not performed his daily duties, nor bathed, nor even washed his teeth. As he ate it, he quoted a verse which said that prasādam should be eaten as soon as it is received. Even if it is dry and old or brought from a distant place, prasādam must always be eaten immediately.

Lord Caitanya was pleased to see that Sārvabhauma Bhaṭṭācārya was ready to give up all rules and regulations and accept prasādam from the hands of the Lord. Lord Caitanya embraced Sārvabhauma Bhaṭṭācārya and they both began to dance in transcendental ecstasy. In that ecstasy, the Lord said, "My mission in Jagannātha Purī is now fulfilled. I have converted a person like Sārvabhauma Bhaṭṭācārya. I shall now be able to attain Vaikuṇṭha without fail."

The next day Sārvabhauma Bhaṭṭācārya went to see Lord Caitanya. He asked the Lords to talk about devotional service and Mahāprabhu explained the verse:
harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Sārvabhauma Bhaṭṭācārya then went to the temple of Lord Jagannātha and purchased fine

prasādam. He sent the prasādam to Lord Caitanya through his brāhmaṇa servant. He also sent two verses written on palm leaves. The verses said, "Let me surrender unto that Lord Caitanya Mahāprabhu. The Lord, seeing that devotional service was absent, descended Himself in the form of Caitanya Mahāprabhu to preach devotional service. Let us all surrender unto His lotus feet and from Him, learn what devotional service really is."

Mukunda Datta carried these two palm leaves to Lord Caitanya but before he reached the Lord, he copied the verses in his book. When Lord Caitanya read the verses on the palm leaves, He tore them to pieces for He never liked to be praised. We know these verses only because Mukunda Datta wrote them down.

The Kazi, part one

Lord Caitanya wanted to spread His saṅkīrtana movement all over the world. He ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra and to hold kīrtana continuously in each and every home. When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words “Hari! Hari!” and the beating of the mṛdanga and the clashing of hand bells.

Hearing the vibration of the Hare Kṛṣṇa mantra, the local Mohammedans submitted an angry complaint to the Kazi. The Kazi marched to the first home where he heard a kīrtana. He smashed the mṛdanga and spoke, “For so long you did not follow the principles of your religion and now you are so enthusiastic. By whose strengths are you doing this? No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense but in the future I shall chastise you all by taking away your property and converting you to Mohammedans.”

In those days it was thought that if a Hindu was sprinkled with water by a Mohammedan, then the Hindu would never be a Hindu again. Sometimes, the Mohammedans would force cow’s flesh in the Hindu’s mouth and thus the Hindu would become contaminated and fall down from his religion.

After saying this, the Kazi went home. The devotees were greatly shocked that they would not be able to chant Hare Kṛṣṇa and they went sadly to Lord Caitanya. Hearing of the Kazi’s threat, Lord Caitanya said, “Go perform saṅkīrtana! Today I shall kill all of the Mahammedans!”

Returning home, all the people began to perform saṅkīrtana but because of the order from the Kazi, they were full of anxiety. The Lord saw their anxiety and said, “In the evening I shall perform saṅkīrtana in each and every town. Therefore, you should all decorate the city in the evening. In the evening, burn torchlights in every lane. I will protect all of you. Let us see what kind of Kazi comes to stop our kīrtana.”

In the evening, Lord Gaurasundara went out and formed three parties for kīrtana. In the front party danced Ṭhakura Haridāsa and I the middle party danced Advaita Ācārya with great jubilation. Lord Gaurasundara Himself danced in the rear party and Śrī Nityānanda moved with Lord Caitanya’s dancing. Performing kīrtana in this way, circumambulating every nook and corner of the city, they finally reached the door of the Kazi’s palace.

Murmuring in anger and making roaring sounds, the people under the protection of Lord Caitanya became made. The loud sound of their chanting frightened the Kazi and he hid in his room. Hearing the angry and protesting people, the Kazi would not come out of his house.

At the Kazi’s door, Lord Caitanya sat down and sent someone to call for the Kazi. At last he came out with his head bowed down. The Lord gave him proper respect and a seat.

The Kazi, part one continued

In a friendly way, the Lord said, "Sir, I have come to your house as a guest but upon seeing me you hid yourself in your room. Why is that?"

"You came to my house in an angry mood so I kept myself hidden. Now that You are pacified, I am quite pleased to honour such a guest as Yourself."

Thereafter, the Lord spoke to the Kazi very seriously about meat-eating. The Lord said, "You drink cow's milk; therefore the cow is your mother. The bull produces grains for your maintenance, therefore the bull is your father. Since the cow and the bull are your mother and father, how can you kill and eat them? How do you commit such sinful activities!"

The Kazi tried to argue with Mahāprabhu. He said that the Mohammedan scriptures allow meat-eating. At last he was defeated by Lord Caitanya. He said, "My dear Nimāi Paṇḍita, what You have said is all true. The scriptures of the meat-eaters are not valid." Upon hearing this statement from the Kazi, Lord Caitanya smiled.

The Kazi, part two

The Kazi had admitted to Lord Caitanya that meat-eating was a sinful practice and that the Mohammedan scriptures were faulty. The Lord was pleased to hear the Kazi admit this and He asked him another question.

"My dear sir, I wish to ask you another question. Please tell the truth. Do not try to cheat me with tricks. In your city there is always chanting of the holy name. Uproar of music, singing and dancing is always going on. You have the right to stop these activities but now you do not forbid them. What is the reason?"

The Kazi said, "My dear Gaurahari, please come to a private place with me and I shall tell you the reason."

"All these men are my associates, You may speak frankly. There is no reason to be afraid of them," said the Lord.

Then the Kazi told him, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly. His body was like a human being's body and his face was like a great lion. While I was sleeping the lion jumped on my chest, laughing fiercely and gnashing His teeth. Placing His nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest, just the way you broke the mṛdanga drum! You have forbidden the chanting of My name. Therefore, I must destroy you.'

"Being very much afraid of Him, I closed my eyes and trembled. Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson but I must be merciful to you. On that day you did not create a very great disturbance. Therefore, I have excused you and not taken your life. But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

"After saying this, the lion left but I remained terribly afraid of Him. Just see the marks of His nails on my heart!"

After this description, the Kazi shoed his chest to the Lord. Then he continued, "I did not speak to anyone about this incident but on that very day one of my servants came to me. He said, 'When I went to stop the chanting, suddenly flames struck my face. My beard was burned and there were blisters on my cheeks.' Every other servant who tried to stop the chanting brought me the same report. Being afraid, I asked them not to stop the chanting but to just go home and sit down.

"The meat-eaters then came to me complaining that if they do not stop the kīrtanas, there will be chanting continuously all over the city. The religion of the Hindus will increase and there will be nothing but the sound of 'Hari! Hari!'

"One meat-eater said, 'The Hindus say "Kṛṣṇa! Kṛṣṇa!" and they smile, cry, dance, chant and

The Kazi, part two, continued

fall to the ground, smearing their bodies with dirt. Once I joked with them, and now my tongue also chants "Hari! Hari!". I have no desire to say it but still my tongue chants. I don't know what to do.'

The Kazi continued, "After that, some non-believers came to me and complained, 'Nimāi has introduced the saṇkīrtana system but we have never heard of it. He sings all kinds of songs, claps, plays a drum and handbells and deafens our ears with His loud noise. We don't know what He eats that makes Him so mad, dancing, singing, laughing, crying, falling down, jumping up and rolling on the ground. At night we can't get any sleep. We are always kept awake by this chanting. Please make Nimāi Paṇḍita leave this town of Navadvīpa.'

"I promised them that I would make you stop this chanting but I feel within my mind that you are Lord Nārāyana. You are the Supreme God of the Hindus."

Hearing the Kazi speak so nicely, Lord Caitanya touched him and spoke as follows, "The chanting of the Holy Name of Kṛṣṇa from your mouth has performed a wonder. You are now free from all your sins. You have become supremely pure. Because you have chanted the three names of the Lord, Hari, Kṛṣṇa and Nārāyaṇa, you are the most fortunate and pious."

Tears flowed from the Kazi's eyes and he touched the Lord's lotus feet. He said, "Only by Your mercy have my sinful desires been removed. Kindly favour me so that my devotion may always be fixed upon You."

The Lord said, "I wish to beg one favour from you. You must pledge that this saṇkīrtana movement will not be checked, at least in the district of Nadia."

"No one shall check the saṇkīrtana movement!" promised the Kazi.

Hearing this, the Lord got up, chanting Hari! Hari!. Following Him, all the other devotees also got up chanting the vibration of the Holy Name. With his mind jubilant, the Kazi also went with them.

Gaura-pūrṇimā: Phālgunī Pūrṇimā

The Meeting with Prakāśānanda Sarasvatī

While Lord Caitanya was living in Benares and instructing Sanātana Gosvāmī, the Māyāvādī sannyāsīs in that village began to criticize His saṅkīrtana movement. They thought His chanting and dancing was frivolous and unfitting for a sannyāsi.

One day a brāhmaṇa came to Mahāprabhu and said, "My dear Lord, I have invited all the sannyāsis in Benares to y home. My desires will be fulfilled if You will also accept my invitation."

Actually, Lord Caitianya never mixed with the Māyāvādī sannyāsis bu He had a plan in mind. He accepted the brāhmaṇa's invitation and the next day he went to the brāhmaṇa's house.

The Lord entered the house and saw all the sannyāsis seated there. He offered His obeisances and went to wash His feet. After washing His feet, the Lord sat down in the place where He had done so. After sitting on the ground, Caitanya Mahāprabhu manifested an effulgence as bright as millions of suns. The Māyāvādīs were all attracted by this brilliant effulgence and they all gave up their sitting places and stood in respect.

Prakāśānanda Sarasvatī was the leader of the Māyāvādīs and spoke to the Lord very respectfully. "Please come here. Please Come here, Your Holiness. Why do You sit in that unclean place?"

In a humble voice, Mahāprabhu said, "I belong to a lower order of sannyāsis. I do not deserve to sit with you." But Prakāśānanda Sarasvatī caught Lord Caitanya by the hand and seated Him with great respect in the midst of the assembly.

"We understand that you are a glorious disciple of Śrī Keśava Bhāratī. Why don't You associate with us? Why to You chant and dance with fanatics? You look like Lord Nārāyaṇa Himself. Why do you behave like a low-class person?"

Lord Caitanya replied, "My dear Prakāśānanda Sarasvatī, My spiritual master considered Me a fool, He said that I was not qualified to study the scriptures. Instead I should simply chant Hare Kṛṣṇa. Simply by chanting the holy name of Kṛṣṇa, one can be freed from material life. Simply by chanting Hare Kṛṣṇa, one will be able to see the lotus feet of the Lord.
harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

'In this age of kali there is no other way, no other way, no other way for spiritual progress than the holy name, the holy name, the holy name of Lord Kṛṣṇa..

"Now while I chant the holy name of the Lord in pure ecstasy, I lose myself and thus I laugh, cry, dance and sing just like a madman.

The Meeting with Prakāśānanda Sarasvatī, completed

"Once I saw that I had become mad by chanting the holy name and I asked My spiritual master, "My dear Lord, what kind of mantra have you given me? I have become mady simply by chanting this Mahā-Mantra."

"When my spiritual master heard this he smiled and said, 'Anyone who chants the Hare Kṛṣṇa mantra immediately develops love of God. You have attained the goal of life, my child, and You have pleased me very much. Continue dancing, chanting, and holding kīrtana with the devotees. Go out and preach the glories of the holy name and save all the fallen souls.'

Lord Caitany spoke for a long time about the glories of chanting the holy name. At last the hearts of the Māyāvādī sannyāsis were moved. They all began to glorify Lord Caitanya and His saṅkīrtana movement. Lord Caitanya forgave the Māyāvādīs for all their offenses and from that day on they always chanted "Kṛṣṇa! Kṛṣṇa!"

Lord Caitanya Moves the Clouds

Lord Caitanya loved to have kīrtan every day.

He never liked to stop chanting Hare Kṛṣṇa.

One day clouds gathered in the sky. They cracked with thunder and all the devotees became afraid.

Lord Caitanya took His karatāls and began to chant:

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE

HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE.

He looked up at the clouds and chanted loudly. In a moment all the clouds went away. The sky became clear and the bright moon rose.

Lord Caitanya danced and chanted with His happy devotees.

The Mango Tree

One day Lord Caitanya had a big kīrtan with all of His devotees. Feeling very tired they all sat down. At that time, Lord Caitanya put a mango seed in the ground and a big mango tree began to grow. The mango tree grew bigger and bigger. Full sweet fruits grew all over the tree.

Lord Caitanya picked two hundred fruits from the tree and washed them. Then He offered them all to Lord Kṛṣṇa. All of the fruits were perfect red and yellow mangoes. They had no seed and no skin. Even one fruit would make a man feel full.

So Lord Caitanya ate a fruit and then He fed all the devotees. In this way the mango tree gave mangoes every day for one year. All the devotees held great kīrtans. When they felt tired they would sit under the mango tree and eat the holy fruit. This made Lord Caitanya very happy.

The Lord's Illness

Once upon a time Lord Caitanya went to Gayā. Many of His friends and devotees went with Him. On the way there He became very sick. His fever was very high.

Lord Caitanya asked His devotees to bring Him water that had washed the feed of brāhmaṇas. When they brought the water to Lord Caitanya, He drank it.

The fever went away and the Lord was cured by the mercy of the brāhmaṇas.

The Lord and His devotees were always kind to the perfect brāhmaṇas.

Lord Caitanya teaches Śachīmātā

One day Lord Caitanya went to His mother. He fell down at her feet and begged, "Please give me one boon."

Mother Śachī said, "My dear son, I will give You whatever You ask."

The Lord smiled and said, "Please don't ever eat grains on Ekādaśī."

"You have spoken very nicely, Nimai," said Mother Śachī. "I will not eat grains on Ekādaśī." From that very day, Śachīmātā always fasted on Ekādaśī day.

The Tailor Becomes a Devotee

Śrīvās Thākur had a tailor who sewed nice clothes for him. But this tailor was a meat-eater. He was not a devotee.

One day the tailor saw Lord Caitanya dancing. He became so happy seeing the Lord dance that he watched and watched.

Lord Caitanya wanted to be kind to this poor tailor. He showed the tailor His real form as Kṛṣṇa.

The tailor jumped up, saying, "I have seen! I have seen!" He began to dance with Lord Caitanya.

After that the tailor became one of the best devotees of the Lord.

The Day Lord Caitanya Roared

One day Lord Caitanya asked Śrīvās Thākur to read one thousand names of Lord Viṣṇu. Śrīvās was very pleased to do this. But when he read the name of Lord Nṛsiṁhadeva, Lord Caitanya became very, very still.

Then the Lord became angry just like Lord Nṛsiṁhadeva Himself. His eyes were red. His hair stood on end. His body shook all over and He made a big roar. In His angry mood He took up a big club and everyone was afraid.

In this mood of Lord Nṛsiṁhadeva, Caitanya ran into the streets with His club. He wanted to kill all of the demons. The people saw the anger of the Lord. They were all afraid of Him. They ran away.

When the Lord saw that all of the people were afraid, He went back to the house of Śrīvās Thākur. The Lord is so kind. He was feeling sad about all of the people who had been frightened by Him. But Śrīvās Thākur said, "Anyone who saw You in the mood of Lord Nṛsiṁhadeva is now free from material life.

Lord Caitanya Sees His Brother

Lord Caitanya had a brother named Viśvarūpa. One day Lord Caitanya's father said, "Viśvarūpa is growing up. We must find a girl for Him to marry." When Viśvarūpa heard this He ran away. He took sannyāsa and wandered to all the holy places.

One day Lord Caitanya ate some betel nuts. He fainted and fell down on the ground. While He was lying on the ground, Viśvarūpa came to Him in a dream. "Please come with me," said Viśvarūpa. "I want You to take sannyāsa and stay with me."

"But I have my helpless mother and father, I am just a small child," said Lord Caitanya. "What do I know about the sannyāsa life? I will get married and I will serve my parents. This will please Lord Narāyan and His wife."

Then Viśvarūpa said, "Please offer thousands and thousands of respects to my mother Śachī."

When Viśvarūpa left, the Lord awoke. He told the story to His parents and promised them that He would not go away.

Śachīdevi's Vision

One night, Śachīdevi had a dream. In this dream her Kṛṣṇa and Balarāma Deities changed into Lord Caitanya and Lord Nityānanda. The small boys were fighting over the prasādam that she had offered on the altar.

The next day Śachīmātā asked Nityānanda to come to her house to eat the prasādam. When she saw Nityānanda sitting with Caitanya, she new that They were really Kṛṣṇa and Balarāma.

Seeing this, Śachīdevi fainted.

The Celebration!
Suggestions for a School-based festival

Elements—essential

Hearing about the appearance and/or activities of Lord Caitanya.

Congregational chanting of the Hare Kṛṣṇa mantra.

Fasting until moonrise for those who are capable and willing.

Distribution of offered food and the eating of a break-fast at moonrise

Elements—optional

Bathing a Deity of Lord Caitanya (Doing this requires the help of an expert in Deity worship).

Dressing up in fancy clothes, jewellery, etc.

A drama of all or part of the story

A dance performance related to the story

Pupils sharing creations that were the results of other activities in this guide

A talk about the meaning and application of all or part of the story

A re-telling of the story

Games related to the story (some games are included in this guide)

Any of the activities in this guide

Rubric for Collaborative Work Skills
For assessing how well children work together on projects

CATEGORY	4	3	2	1
Contributions	Routinely provides useful ideas when participating in the group and in classroom discussion. A definite leader who contributes a lot of effort.	Usually provides useful ideas when participating in the group and in classroom discussion. A strong group member who tries hard!	Sometimes provides useful ideas when participating in the group and in classroom discussion. A satisfactory group member who does what is required.	Rarely provides useful ideas when participating in the group and in classroom discussion. May refuse to participate.
Quality of Work	Provides work of the highest quality.	Provides high quality work that occasionally needs to be checked/ redone by other group members to ensure quality	Provides work that often needs to be checked/ redone by others to ensure quality.	Provides work that usually needs to be checked/ redone by others to ensure quality.
Time-management	Routinely uses time well throughout the project to ensure things get done on time. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Usually uses time well throughout the project, but may have procrastinated on one thing. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Tends to procrastinate, but always gets things done by the deadlines. Group does not have to adjust deadlines or work responsibilities because of this person's procrastination.	Rarely gets things done by the deadlines AND group has to adjust deadlines or work responsibilities because of this person's inadequate time management.
Working with Others	Almost always listens to, shares with, and supports the efforts of others. Tries to keep people working well together.	Usually listens to, shares, with, and supports the efforts of others. Does not cause "waves" in the group.	Often listens to, shares with, and supports the efforts of others, but sometimes is not a good team member.	Rarely listens to, shares with, and supports the efforts of others. Often is not a good team player.

Rubric for Projects

For assessing how well individual children completed projects

CATEGORY	4	3	2	1
Use of Class Time	Used time well during each class period. Focused on getting the project done. Never distracted others.	Used time well during each class period. Usually focused on getting the project done and never distracted others.	Used some of the time well during each class period. There was some focus on getting the project done but occasionally distracted others.	Did not use class time to focus on the project OR often distracted others.
Graphics - Clarity	Graphics are all in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content easily viewed and identified from 2m. away.	Most graphics are in focus and the content is easily viewed and identified from 1m. away.	Many graphics are not clear or are too small.
Knowledge Gained	Student can accurately answer all questions related to facts in the activity and processes used to create the poster.	Student can accurately answer most questions related to facts in the activity and processes used to create the poster.	Student can accurately answer about 75% of questions related to facts in the activity and processes used to create the poster.	Student appears to have insufficient knowledge about the facts or processes used in the activity.
Content - Accuracy	More than 6 activities completed from each section	5-6 activities are completed from each section	3-4 activities completed from each section	2 activities completed from each section

Summary of Bloom's Categories of Learning that was Used to Create the Activities in this Guide

Knowledge—repetition of facts, recognition of the fact in the form in which it was presented

Comprehension—demonstrating that one internalizes the meaning of the facts, as shown by matching a fact to a description, changing the information into another form, comparing and contrasting facts without evaluation, choosing which facts are implied in a conclusion or statement

Application—using understood facts, though not in an original way, such as solving a word problem in mathematics, putting together a research paper where one takes others' ideas and puts them into a flowing whole, physical action taken on the basis of what one has understood, such as organizing a river clean-up when studying ecology, teaching according to Bloom after studying him

Analysis—identifying logical or illogical means by which someone reached a conclusion, identifying unstated premises from a conclusion, reaching a conclusion from premises, breaking a whole into component parts and examining how they fit together

Synthesis—application that is original and creative, such as taking the principles of cultural capital, resiliency, and curriculum alignment and designing a curriculum model which gives low SES students equal opportunity to learn as well as personal resilience while facilitating middle and high SES students in fully utilizing their own lived experiences.

Evaluation—a determination of value, quality, usefulness, fairness, and so on based on a thorough understanding of the situation and facts as well as an analysis of how they are being or could be applied as well as creative ways of application.

Matrix of Bloom's Taxonomy & Gardner's Seven Intelligences

The activities in this guide were designed by using a matrix of Bloom's Taxonomy (Categories) of learning, along with Gardner's seven types of intelligence. Children will learn best when a wide variety of activities are used as learning experiences.

MULTIPLE INTELLIGENCES & BLOOM'S TAXONOMY

Seven ways to be smart	Bloom's Taxonomy: Six Thinking Levels					
	Knowing	**Understanding**	**Applying**	**Analysing**	**Creating**	**Evaluating**
Verbal	Make an A-Z list What is the meaning Write facts about What is true or false List relevant info	Summarize Say in your own words Discuss Find the major points Explain Outline	Interview & survey Write a plan to… Make word puzzle about… Write report about Write an advertisement	Compare and contrast How many other ways? What does not belong? Research & report Debate	Original creative writing Original speech Create story board Write motto	Review a book, article Debate pros & cons Write recommendations Choose most important questions
Mathematical	Classify parts Describe steps Make time line Make facts chart	Prepare a flow chart Find patterns Summarize in graph Draw scale model	Summarize findings with numbers & graphs Explain cause & effect	Study info & transfer into a pie chart Create table to show… What is logically wrong? Experiment to prove…	Redesign a presentation Prepare itinerary Make argument to prove Predict Estimate	Decide what data to collect to assess a question Rate from most to least effective
Visual/Spatial	Use maps to.. Illustrate ideas Show in chart Make picture book	Summarize in a diagram Illustrate with drawing Make a collage of	Arrange a room or space Plan route from info Use colour appropriately Demonstrate an artistic skill	Venn or Double-bubble Mind map Review art or film	Design board game Design building Create book cover Design logo	Rate art against criteria Choose the best design Develop art criteria
Kinaesthetic	Show by movement List while jumping Show learned skill	Role-play the concept Use gestures to explain	Demonstrate a physical skill Treasure hunt Do an experiment	Cook using principles (health, local foods, etc.) Classify movements Compare physical techniques	Design physical game Create puppet show Create & perform dance or drama	Rate physical training programs Review dance, sport, or drama performance
Musical	Sing from memory Identify instruments Learn while clapping Name sounds heard	Summarize with song Put ideas to music	Pick relevant background sounds or music Give example with music Put poem to music	Analyse pieces of music for select criteria compare & contrast music	Compose a piece of music Put together existing music Make songs to remember	Set criteria for the successful composition of a piece of music Rate music for specific purposes
Interpersonal	Work in groups Tell facts to others Teach facts to others Game based on recall	Teach others the concept Give team presentation	Organise and present a debate for and against Group plan for solving… Implement group plan	Group work to Different perspectives How many other ways? Finding cause & effect	In small groups create a quiz Devise interview format Negotiate solutions Do a group play	Offer feedback to others Work in groups to evaluate or rate…
Intrapersonal	List favourites... List goals… List strengths/weaknesses	Produce a brochure Give personal experience as example	Show how to solve… Solve problem… Think of questions to ask a literary or historical person Think of how others would solve	Imagining oneself in various situations & how one would act & why How one is similar to & different from others	Design a plan for personal change Map out career plan	Self evaluate the learning one has achieved through one's selection of activities Keep a journal recording your habits and evaluate your success

About this Festival Book

This festival book represents one of many festival-themed lessons, with each festival divided into the five most potent limbs of devotional service.

About the Compiler/Author

Urmilā-Devī Dāsī (Dr. Edith E. Best)

Born in 1955 in New York City, in 1973 Urmilā became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda. Urmilā has served in ISKCON (The Hare Kṛṣṇa Movement) continuously since 1973. Urmilā's husband, three children, and eleven grandchildren are all active in Kṛṣṇa consciousness. She has been in the vānaprastha order of renunciation since 1996.

Urmilā has her Bachelor's of Science in Religion and Education from Excelsior College of the University of the State of New York. She has a Masters of School Administration, and a Doctor of Education in Educational Leadership, from the University of North Carolina at Chapel Hill. She has done ground-breaking research on job satisfaction of teachers in Kṛṣṇa primary and secondary schools worldwide.

Urmilā-Devī Dāsī taught primary and secondary students (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). For one year she was deputy head (assistant principal) in a government primary school with 450 students. She managed and taught in a pre-school for 5 years. For one year she was an assistant principal in a state primary school of 450 pupils. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmilā has developed and taught local, national, and international seminars for trainers, educators, and managers since 1985. She has also developed and taught numerous courses for elementary, high school, college, and adult learners in a wide variety of subjects using interactive and experiential learning. She's the author of *Vaikuṇṭha Children*, a book on school management and teaching, *The Great Mantra for Mystic Meditation*, dozens of articles, and *Dr. Best Learn to Read*, an 83 book complete primary literacy program with technology enabling the story books to speak in 25 languages at the touch of a special "pen". and is a writer and editor for *Back to Godhead*, an international magazine. Urmilā is also a member of the Sastric Advisory Council to ISKCON's international Governing Body Commission.